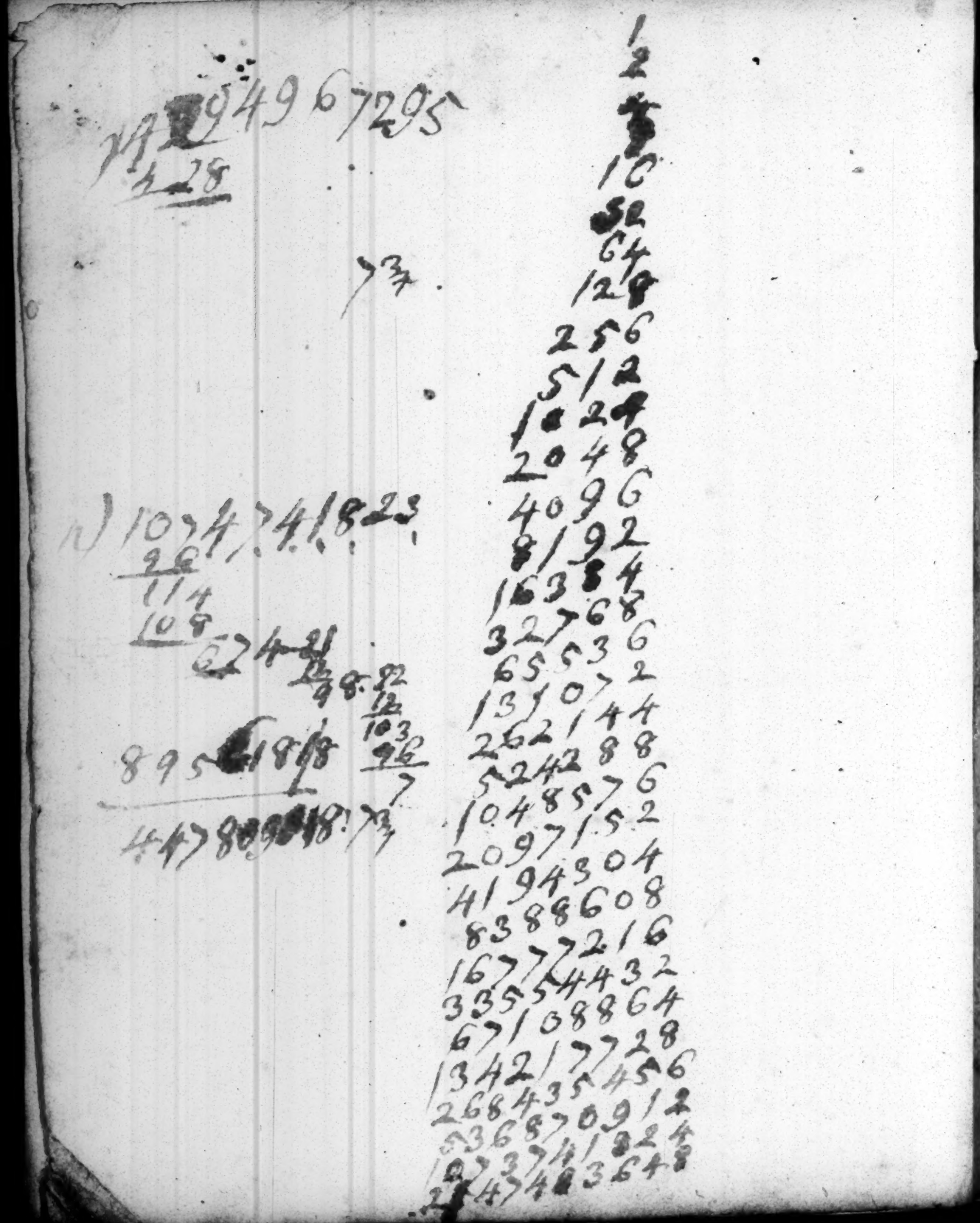
TWO SERMONS:

THE ONE PREACHED BEFORE THE Iudges of ASSIZE at OXFORD.

THE OTHER TO the VNIVERSITIE.

By ROBERT HARRIS.

LONDON,
Printed for *I. Bartlet*, and are to be sold at his Shop in Cheap-side, at the signe of the gilded Cup. 1628.



TO THE RIGHT WORſhipfull Sir THOMAS CREW, &c. *All happineſſe.*

SIR:

MEn, that can ſpeake, would heare much in few. It is not much that I can doe this way, and therefore it is but little that I will ſay. Only to three *Quærees* (*viz.*) why (of many) theſe Sermons were thus, Firſt, Preached: Secondly, Printed: Thirdly, Dedicated? I anſwer

To the firſt thus: As in Feaſts, ſo in Sermons we reſpect the company, not our ſelues. Theſe two were preached in *Athens*, and there Saint *Paul* (whoſe Rule in theſe middle things is *Omnia omnibus*) ſomewhat varies his ſtile, and ſpeakes thicke, *Act.* 17. 1 Cor. 9. 22. & 10. 33.

To the ſecond thus: theſe were moſt and firſt deſired, and we carry Sermons to the preſſe, as ſeruants bring drink to the table, only when it is called for.

To the third thus: Firſt, for my owne priuate, I owe very much to your loue, *A cuius latere nunquam diſceſſi quin, &c.*

for many moſt kinde fauours, moſt faithfull counſels, moſt fruitfull inſtructions. Secondly, I am willing to pay what I am able, and to commend the reſt to the prayers of my Executors and Aſſignes. And ſecondly for the publike, not only I, but all the Churches giue you thanks, partly for releeuing ſo many poore members and bowels, partly for adorning Religion with reall performances, whilſt others talk, and with attending the maine, whilſt too many languiſh in liueleſſe diſputes. Goe on (Good Sir) you are in a good way, and you ſerue a good Maſter. I know not whom the Lord hath bleſſed beyond your ſelfe, in perſon, condition, profeſſion, relation, ſucceſſion, euery way: ſhould not you be very thankfull, who ſhould? Now the Lord giue you to abound yet and yet, more and more, as *Paul* ſpeakes: and he grant, that in theſe laſt & worſt daies (as *Bernard* yokes them) we all may keepe our faith, truth, innocency, conſcience, and the reſt of our garments cleane & cloſe about vs. *Amen.*

Philip. 1. 9.

In his vltimis & peſſimis temporibus, &c.

Reuel. 16. 15.

From my Study, Decemb. 20.

Your Worſhips much bounden,

ROBERT HARRIS.

To the Reader.

I Haue been long preſſed to contriue many Sermons (of Conſcience) into one diſcourſe, and to annex thereto ſome Caſes for an Eſſay. I haue thought a little of the motion; but finding my ſelfe partly preuented by my betters, partly intercepted by more preſſing occaſions, I giue vp; onely thus farre I haue yeelded, namely, That my rude notes ſhould bee ſcanned; and in caſe they ſhall be deemed of any vſe, then to bee publiſhed vntranſcribed. Some of them haue paſſed (it ſeemes) the cenſure, and are now vnder view; touching which, vnderſtand thus much; Firſt, that theſe two elder were preached in the Vniuerſity, and addreſſed to the then Auditory and occaſion. Secondly, that I haue vnderhand, (vpon the ſame and other texts) other Sermons, which (haply) may more comply with thine

thine eſtate and temper, if ſo, it is at thy liberty to leaue theſe, and to wait thoſe, wherein I ſhall haply expreſſe more fully what in the Aßize Sermon time and importunity made mee forbeare. Thirdly, that I haue no conueniency of writing much at home, or of ſeeing any thing printed abroad, and therefore if things be not all out to thy mind, diuide the blame betwixt the Printer and importunity. I haue no more to ſay but this; Compare Iudas *and* Paul *together, marke the ones miſery, the others confidence, and accordingly make thy concluſion.*

Thine in Chriſt,

R. HARRIS.

A TABLE OF THE Texts of Scripture handled in *theſe ſix Sermons, as alſo of the Doctrines.*

ACTS 24. 16.

And herein doe I exerciſe my ſelfe, to haue alwayes a conſcience void of offence towards God, and towards man.

Doct. 1. Men be they pleaſed or diſpleaſed, Conſcience muſt not be diſpleaſed. *page* 2.

The ſecond Sermon.

MATTH. 27. 3.

Then Iudas which had betrayed him, when he ſaw that he was condemned, repented, and brought againe the thirty peeces of ſiluer.

Doct. 1. They that will not ſee their ſinnes timely to their conuerſion, ſhall ſee

them first or last to their confusion. *p.* 31

Doct. 2. That a very Reprobate may after a sinne committed (especially vnnaturall) conceiue some sorrow, make some confession and satisfaction for it. *pag.* 31

Doct. 3. Wicked men are naturally so blinded by Satan, and so besotted with sinne, that they can apply nothing to themselues for their owne vse. *pag.* 32

Doct. 4. Wicked men haue an ill propertie of a bad debtor: they will draw a man into a snare, and there they will leaue him in the lurch. *pag.* 34

Doct. 5. The Conscience once awaked will deny one all peace, till hee hath lawfully restored what vnfaithfully hee hath gotten. *pag.* 36

Doct. 6. When the Lord turnes loose the conscience of a wicked man vpon him, he is not able to stand against it. *p.* 51

Doct. 7. In him we see the lot of wicked men, though happily they can comfort others, yet in extremitie themselues sinke vnder despaire. *pag.* 60

Saint

Saint *Pauls* Confidence.

The third Sermon.

ACTS 24. 16.

And herein doe I exerciſe my ſelfe, to haue alwayes a conſcience void of offence towards God, and towards men.

Doct. To keepe the Conſcience from offence and hurt, muſt be the taske of euery Saint.

The bleſſednesse of a ſound Spirit: With the miſery of a wounded.

The fourth Sermon.

PROVERBS 18. 14.

The ſpirit of a man will ſuſteine his infirmitie: but a wounded ſpirit who can beare?

Doct. 1. That a Comfortable Spirit is vnconquerable. *pag.* 3

The ſecond part of the Text.

PROV. 18. 14.

A wounded ſpirit who can beare?

Doct. 2. A wounded Spirit is a burden intolerable. *pag.* 17

DAVIDS

DAVIDS Comfort at *Ziklag*.

The fifth Sermon.

1 SAM. 30. 6.

And Dauid was greatly diſtreſſed: for the people ſpake of ſtoning him, becauſe the ſoule of all the people was grieued, euery man for his ſonnes, and for his daughters: but Dauid encouraged himſelfe in the Lord his God.

Doct. 1. The Lord doth ſometimes ſuffer his deareſt ſeruants to be greatly diſtreſſed. *pag.* 2

Doct. 2. See our nature in croſſes, we are apt to fly vpon men, rather than to fall downe and humble our ſelues before God. *pag.* 11

SAINT Paul's Exercise.

A SERMON PREACHED before the Iudges of Assize at OXFORD.

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A

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SAINT Paul's Exercise.

A SERMON PREACHED before the Iudges at ASSIZE.

ACTS 24.16.

And herein doe I exercise my selfe, to haue alwaies a conscience, void of offence, toward God, and toward men.

IN this Chapter we haue a very great triall: the sitting is at one of the *Caesareaes*; the Iudge, (vnder *Claudius*) *Fælix*; the Emperors Aduocate, *Tertullus*; Plaintiffes, the Iewes; Defendant, Saint *Paul*; the Enditement, schisme

and hereſie; the euidence, thouſands of teſtimonies, The Defendant is now vpon his anſwer, who hauing mard the Lawyers ſet ſtareht ſpeech, tenders the Iudge an abridgment of his faith before, of his life here.

And here (for time denies diſcourſe) is conſiderable an act, termed, *Exerciſe*: the ſubiect of it, *Pauls ſelfe:* the obiect of it, *Pauls conſcience:* the end of it, *void of offence*, and that *at all times*, in all points; *towards God*, in the firſt; *towards man*, in the ſecond table.

[a] So *Melanthus* of Diogenes his Tragedie. *Plut.*

In the Atturnies ſpeech you cannot [a] ſee matter for words; in Saint *Pauls*, ſcarce words for matter: euery terme is ſtuft if wee had time; but generals once obſerued, particulars ſhall be ſaluted as we paſſe.

Thus much you already ſee, that there is no cauſe ſo bad, but ſome will plead it; no man ſo good, but ſome will ſlander him; no caſe ſo cleere, but ſome will queſtion it; no thing ſo falſe, but ſome will ſweare it. Iudges then had

[b] *V. Cauſabon in Sueton. l. 2.*

needs to doe as [b] their ancients did; firſt ſacrifice, then ſentence, and to be as *Dauid* was, wiſe like an Angell of God.

Thus the Context; for the Text, this abridgment muſt yet bee abridged, and all ſhut vp in this one concluſion: Euery man muſt chiefly looke to this, that his conſcience bee not offended: men, be they pleaſed or not pleaſed, conſcience muſt not bee diſpleaſed. This is the maine: and for our briefer diſpatch of this point,

Doct.
1 *Propound.*

this

this order will be taken; First, the termes must bee vnfolded; next, the propoſition confirmed, and then applied.

My comming hither was to ſatisfie others, not my ſelfe; being come, my care ſhall bee, to ſatisfie my ſelfe (in point of conſcience) not others: for the wiſe, I am ſecure in their loues; for the Countrey, I am much grieued that I haue not learning enough to bee plaine enough, in that explication which we now ſet vpon.

In Saint *Pauls* Action, and our Propoſition, three things come to be conſidered; The Subiect, Obiect, End. 2 *Expounded.*

For the firſt, no more but this; Wee inferre from *Pauls* exerciſe, each mans duty: becauſe this *quatenùs*, and reſpect of this reaches to all. It is true, he was a Preacher, but hee is not now conſidered as a Preacher, but as a man; and in my Text, his life is mentioned, not his faith, or function.

For the ſecond, it is *(Conſcience)* a word of great latitude and infinite diſpute. It is taken ſometime properly, ſometime generally; if we will ſpeake diſtinctly of it, wee muſt finde out its nature, place, office, (ſo we purpoſely terme the genus, ſubiect, and finall cauſe of conſcience) which by order muſt concurre to its definition. 1

1 For the firſt, I take Conſcience to bee both a faculty, and a diſtinct facultie too of the ſoule: the [c] Schooles reiect that, others this; but beſides reaſon, the written Word bends

[c] *V. Aquin. in ſum. & in quæſt. diſputat.*

1 Tim. 15. most that way: 1. *Tim.* 1. it is distinguished from the will: *Titus* the 1. *vers.* 15. from the minde: and if we marke it, Conscience is so farre from being one of both, or both in one, as that there is betweene them, first a iealousie, then an open faction: the other powers of the soule, taking Conscience to be but a spie, doe what they can, first to hide themselues from it, next to deceiue it, after to oppose it, and lastly, to depose it; Conscience (on the other side) laboureth to hold it owne, and (till it be blinded, or bribed) proceeds in its office, in despight of all oppositions, it cites all the powers of nature, sits vpon them, examines, witnesseth, iudges, executes: hereof come those λόγισμοι, selfe conferences, or reasonings, as *Paul* termes them; thence those mutuall Apologies, and exceptions amongst themselues, when conscience sits. *Romanes* 2. I know the words are otherwise caried: but (μεταξὺ ἀλλήλων) will hardly brooke any other bias that is set vpon them.

Rom. 2.

2 For the second, the common subiect of Conscience, is the reasonable soule: there is some shadow of this in a beast, as there is of reason, but it is a shadow. The proper seat is (I thinke) the highest part thereof; it is vsually referred (you know) to the practicall vnderstanding, because it is busied about actions, and driues all its workes to issue by discourse. But as that ground is too weake (for neither is euery discourse conscience, nor euery act of conscience

ence

ence a discourse) so is that roome too straight: wee had rather therfore place conscience somewhat higher, vnder God, but ouer all in man, distinct from other faculties, yet still sheathed in the body (as *Daniel* speakes of the whole spirit) and (as I thinke) is that which *Origen* meant by his *Pædagogus*, and others by their *Genius*. Dan. 7.

The third thing is its end and office; tis set in man to make knowen to man, in what termes he stands with God, thence its name; therefore fitly tearmed, the soules glasse, the vnderstandings light. 3

Conscience therefore is a prime faculty of the reasonable soule, there set to giue notice of its spirituall estate, in what termes it stands with God. Vnderstand me thus; The soule (I suppose) is rankt into three parts; and those into as many courts and offices: the sensitiue part hath its court of Common pleas; the intellectuall, of the Kings Bench; the spirituall (so to speake) a Chancery; in this court all causes are handled, but still with speciall reference to God: here sits the Conscience as Lord Chancellor, the *Synteresis* as master of the Roles: to this court all the powers of man owe and pay seruice, till the Iudge be either willingly feed, or vnwillingly resisted. And this of conscience, strictly taken. *Damasc.*

Now secondly, 'tis taken sometime more generally, sometime for the whole court and proceedings of conscience, by the fathers: sometime for the whole soule of man, either stooping *V. Heming. de legenatur.*

to conſcience, or reflecting vpon it ſelfe: ſo the Hebrews euer; you neuer find that terme *(Conſcience)* with them, but *(heart, ſpirit.)* So *Iohn* (who moſt abounds with Hebraiſmes) *If our heart condemne, or condemne vs not.* Thus here the word may be vſed, though not neceſſarily, & (to ſpeak popularly) *Pauls* heart, ſoule, conſcience ſhal be the ſame thing. And thus of the ſecond terme.

The third followeth *(without offence)* it is the conſcience that caries the ſoule, as the foot the body, through all waies and weather: therefore Saint *Paul* would be as chary of this, as the trauellers of that; Conſcience ſhould not be offended, leſt it ſhould offend. Conſcience, as the foot (for that is the alluſion) is then offended, when the welfare of it is impeached: the welfare of it ſtands in its fit conſtitution, and working, or managing of its proper actions: which as *Paul* deliuers them, are;

1 Knowing.
2 Witneſſing.
3 Comforting.

And now (accidentally) ſince the fall, accuſing and tormenting. And for its conſtitution, it ſtands in cleereneſſe, tenderneſſe, quietneſſe, and when it is either ſo blinded or dazeled, ſeared, lamed, that it cannot doe its office, then it is ſaid to be offended.

The degrees and meanes of this offence may not (for haſte) be here inſerted; as time will giue leaue, wee will touch vpon ſome anon: in the meane

meane we now put together, what all this while we haue bin ſpelling, and reſume our point, thus explained.

Euery Chriſtian muſt be carefully watchfull, that his ſoule, ſpirit, or conſcience bee no way grieued by ſinnes. And this for explication: for the time, enough; for the thing, too little.

Now follows the proofe, and that is moſt eaſie: First, from Precept; Aboue all keepings, keepe thy heart, ſaith *Salomon*, *Prou.* 4. 23. 3. *Proued.* Next, from Example; wee haue a cloud of witneſſes, Prophets, Apoſtles, Martyres, who would hazard themſelues vpon the angry Seas, Lyons, Flames, rather then vpon a diſpleaſed conſcience. Thirdly, from Reaſon; First, for Gods cauſe we ſhould make much of conſcience, that being his officer, and therein ſtanding the chiefeſt of his image, and mans excellency: the perfection of man is his knowledge; the perfection of knowledge, is [e] the knowledge therof, which is conſcience. Secondly, for our peace ſake, conſcience being (as *Auſten* often) like a wife, the beſt of comforts, if good: the worſt of naughts, if bad: for firſt, deale friendly with conſcience, and it proues the beſt of friends, next God; firſt, the trueſt, that will neuer flatter, but make thee know thy ſelfe; ſecondly, the ſureſt, that will neuer ſtart, it lies with thee, it ſits with thee, it rides with thee, it ſleeps with thee, it wakes with thee, it walkes with thee, in euery place, beyond all times. Thirdly, it is the ſweeteſt friend in the world:

[e] 1 King. 2. 44.

Aug. in Pſal.

world: if naturall cheerefulneſſe bee ſo good a houſe keeper to a good man, that it feaſts daily (as *Salomon* ſaith) O then what be the bankets of conſcience, ſanctified and purified? what ioyes thoſe which will carry a man aboue ground,& make him forget the beſt of natures comforts? what comforts thoſe which will make one ſing vnder the whip, in the ſtocks, at the ſtake in deſpight of the fire? what the ſtrength of conſcience, that can ſooner tire the Tyrant than the Martyr? and can carry weake ſtrength (as weake as water, as it were) in triumph through a world of bonds, rods, ſwords, racks, wheeles, flames, ſtrappadoes, and whatſoeuer elſe? Theſe ioyes be impregnable and vnſpeakable indeed, this peace is vnconceiuable, this friend vnmatchable; and ſhall ſuch a one, ſo true, ſo faſt, ſo good, bee ſleighted or offended?

[f] *Quaſi volitare te facit recti Conſc. Chryſ. de neq. &c. Tom. 5.*

Secondly, offend conſcience, and it will proue as the inmoſt, ſo the vtmoſt enemy. Firſt, vnauoidable; doe what thou canſt thou canſt not ſhake it off; when thou goeſt, it goes; when thou flieſt, it runnes; ſtill it cries and raiſes the countrey againſt thee, it meets thee in the darke, and makes thee leape; it meets thee in the day, and makes thee quake; it meets thee in thy dreames, and makes thee ſtart; in euery corner, and makes thee thinke euery buſh to bee a man, euery man a deuill, euery deuill a meſſenger ſent to carry thee quicke to hell: thou commeſt to thy chamber, there conſcience frights thee; thou

V. Pauſan. in Plut. de ſera vind. et Flacchum in Philo Iudæo.

thou commeſt to the field, there it turnes thee; thou turneſt againe, it croſſes the way vpon thee againe; thou turneſt, it turnes; thou crieſt, it cries; thou dareſt not call, if thou didſt, conſcience feares not company.

Secondly, vnſufferable, it ſtrips one of all comforts at one time: if a ſicke ſtomacke will make one weary of chaires, beds, meats, drinks, friends, all, Oh what will a ſick conſcience doe? *V. Aug. de catechi. rudibus.*

Next, it puts one to intolerable paines, it racks the memory, and makes it run backward twenty yeeres, as *Ioſephs* brethren, and *Ariſtocrates* in *Plutarch*, yea, it twinges for ſinnes of youth, as *Iob* complaines, it racks the vnderſtanding, and carries it forward beyond the graue, and makes it feele the very bitterneſſe of death and hell, before it ſees them; it racks the phantaſie, and makes it ſee ghoſts in men, Lyons in children, as it is ſtoried of ſome, it troubles the eye, and makes a murthering *Theodericke* ſee the face of a man in the mouth of a Fiſh: it troubles the eare, and makes a *Beſſus* heare the cry of murther in the chattering of birds: it racks all the ſenſes quite out of ioynt, and makes a *Saunders* runne ouer Iriſh mountaines out of his wits: In ſhort, it ſo oppreſſes, that it cauſes the ſweating ſoule to cry with *Dauid*, O my bones are broken; and with *Moſes*, Who knowes the power of thy wrath? And to ioyne with *Salomon*, A wounded conſcience who can beare? what man? what Angell? who vnder Chriſt? *De ſera vindicta.* *Procopius de bello Gothic. l. 1.* *Plut. vbi ſupra.* *V. Inſtit. Britan.* Pſal. 51. Pſal. 90. Prou. 18.

Nay, this ſtroke vpon the ſoule (ſeparate from all ſin) drew from the LORD of life thoſe ſad cries, *My God my God, why haſt thou forſaken me?* That which thouſand taunts, ten thouſand racks could not haue done, this one alone apprehended, and felt, wreſted from him: and ſhall ſuch a thing as this, ſo neere, ſo great a neighbour be offended?

Vſes. Wee haue done with proofes, wee now apply. Wherein firſt, ſhall we chide or weepe, to ſee the wickedneſſe of theſe times, and the infinite diſtance twixt *Paul* and vs? O *Paul*, thou art almoſt alone; thou ſtudiedſt conſcience, wee of this age craft: thou didſt gage thine owne, wee other mens: thy care was to pleaſe conſcience, wee the times: thine to walk euenly before God and man, ours to ſerue our ſelues on both: thou euery where waſt for conſcience, wee almoſt no where: thou wouldſt ſee conſcience take no wrong, now wit out-reaſons it, wealth out-faces it, money out-buies it, might ouer-matches it, all vnder-value it.

Its a wonderfull thing, that ſo rich a Pearle ſhould bee ſo cheape, ſo rare a thing, ſo commonly ſold: ſurely markets are wondrous dead for conſcience, euery man is readier to ſell than to buy, and to put off vpon any rates; for ſix-pence a man will lye, for ſix-pence he will ſteale, for ſix-pence hee will ſweare: yea, in ſome cauſes and Hals you may haue twelue conſciences for one dinner. O Conſcience, keepe not

ſilence

ſilence at this, know thy place, doe thy office; cry, now thou art among Schollers, Tradeſmen, Iurers, Lawyers, Patrons, Landlords, Iudges; cry againſt thoſe houſes which diſcommon thee, againſt thoſe ſhops which ſell thee, thoſe Patrons which keepe out thee, thoſe Pleaders which purſe thee, thoſe Iurers which ſtretch and racke thee, thoſe Iudges that diſgrace and hang thee.

If any of any ſort named be now within kenning, thou knoweſt him, goe, attach him, ſhake him, binde him ouer to Chriſts Aſſizes; if not, yet ſend word by theſe to ſuch a one, that thou wilt haue him aliue or dead before thy maſter. As for thoſe which doubt of Conſcience, as the Cymmerians did of the Sun, & ſcorne all religion as if it were but ſuperſtition; ariſe, O conſcience, vpon them, thunder, lighten, flaſh flames, and whole hells into their eyes and hearts, till they cry, O Conſcience, hold thy hand.

As for you preſent, be intreated to two things; 2 *vſe.* 1
Firſt, talke with your hearts alone, and in caſe conſcience be angry with you once, agree, elſe neuer ſafe; nor field, nor towne, nor bed, nor boord, nor life, nor death, nor depth, nor graue can render you ſecure.

Conſcience ſpeakes not ſtill indeed, but ſtill it writes, and when it ſees its time, twill read its bils; *Item*, ſuch a time a lye, from ſuch a man a bribe, with ſuch a one adultery, &c. O preuent theſe reckonings thus; Firſt, confeſſe thy debts,

thy ſinne, and reuerſe thine owne doings, with ſome Martyrs. Secondly, ſprinkle the blood of Chriſt vpon thy Couſcience, hide thy ſinne in his wounds, the onely place exempt from this Officer.

Obiect. O but my debts ſinke me.

Abſol. O but if Chriſt be thy Surety, he can pay more than thou canſt owe. O but I dare not ſee his face, Conſcience doth ſo cry. Ay but the blood of Chriſt ſpeakes better than the blood of *Abel*: that cries, The blood of a Brother is ſhed, Vengeance: Chriſts, The blood of a Sauiour is ſhed, Pardon. O but you little thinke how monſtrous my ſinnes bee. Yea, but I know that if wee confeſſe with broken hearts, the blood of Chriſt ſhall cleanſe from all ſinne, and calme the Conſcience, as *Ionah* did the Seas.

V. Greg. in Eze. hom. 9.

1 Ioh. 1.

V. Cypria. de cæn. dom.

2 Secondly, be of *Pauls* minde; Firſt, ſet conſcience at a high price, conſider what it will bee worth in the day of trouble, of death, of iudgement; weigh what the price of Conſcience would be in hell, if men might buy their peace, and thereafter rate it; and reſolue to beg, ſtarue, burne, dye ouer a thouſand deaths to ſaue Conſciences life.

Next, vſe *Pauls* meanes, looke to God, and man. For God; Firſt (with *Paul*) wee muſt beleeue what is written; Faith and Conſcience are embarked in the ſame ſhip, 1 *Tim.* 1. 5. & 3. 9. Hereſie is a ſelfe condemning ſinne. Secondly, wee muſt profeſſe what is beleeued; conceale-

ments

ments and æquiuocations before a Iudge, will shake for the time, a *Bilney* or *Cranmer*; but will make a *Spyra* or *Hoffme* to roare. Thirdly, wee must practise whats professed, conscience cannot abide either halfing, or halting. V. Preface to *Diasius* his story.

Secondly, for man; If we haue giuen our voice or hand against the innocent (with Saint *Paul*) wee must retract it, and though we haue wronged a Martyr (as he Saint *Stephen*) repentance will procure a pardon. Secondly, hereafter, our life (with his) must be, first, faire; secondly, fruitfull: and when wee thus procure things honest before God and man, man cannot, conscience must not, God will not once condemne vs. This the generall.

Now we haue some speciall errands yet to deliuer; First, to you of lower ranke; Doe you stand in the face of iudgment this day, with *Pauls* conscience. In priuate, you would seeme sicke of the Countrey; you sigh at miscariages, that the common horse is no better sadled: make good these priuate whisperings by publik verdicts and enditements, else I shall hold you slanderers. You know your charge: is any thing amisse in waies, fields, townes, tenants, landlords, Recusants, officers of any sort? now speake, now commence it, spare none. What? Shall I endite my friend? No, nor foe neither, vnlesse conscience binde thee; if, present him what euer he be: What, a neighbour? a neighbour, a kinsman? a kinsman, a Iustice? a Iustice, 3 *Vse.*

my Landlord? thy Landlord. Nay, Ile rather loſe my Iſſues. O baſeneſſe, what ſaid the heathen to ſuch a daſtard? Is not hee afraid to appeare in a bad cauſe? and feareſt thou in a good? And againe, if thou thus feare a lampe, how wilt thou ſtand before the Sun? Ay, but I dwell in his houſe: What then? reſolue as the Cantabrians to *Auguſtus*, Though my houſe & land be yours, yet whilſt I breathe, I wil be none but mine owne, and Gods. But I cannot liue without him; but thou canſt dye without him: and tis better to dye a thouſand deaths, than to ſtab one Conſcience. No more to you, but *Eliahs* farewel to *Naaman*, who had the like thorn in his foot; what euer becomes of your places, or eſtates, ſo walke, ſo goe, as may be for your peace: for ſo I thinke the words may truly be read, the original hauing ל not ב: thogh theſe I grant be oftē confounded.

Zeno in *Plut.* of baſhfulneſſe.

Demoſth.

Plut. vbi ſupra.

2 Next, to you of higher ranke I haue a double ſuit; Firſt, that you will haue ſome mercy on other mens conſciences; next, on your owne.

For the firſt, my meaning is, not to plead for the conſcience of any, either Familiſt, or Separatiſt, leaſt of all for *Hannoes* faction, which wil not bee tamed, I meane the Papiſts, theſe cry out (I know) of money-lawes, of bloody-lawes, bloody Iudges, bloody Preachers, bloudy proceedings againſt poore conſciences. But what (I wonder) hath ignorance, idolatry, wilfulneſſe, treachery to doe with Conſcience? Had I time, I thinke I could proue, that Popery hath beene

V. Epiſtle of Engliſh perſecutions.

the

the soreſt enemy that euer conſcience met with-all in the Chriſtian world: whether doctrines, or diſpenſations, or medicines, or practiſes be conſidered. But howſoeuer, an erroneous conſcience euer bindes: So *Bellarmine* deliuers it as an axiom, but better Schollers than *Bellarmine* will not bee ſo generall, ſo confident; they diſtinguiſh, and indeed, needs muſt; I cannot now diſpute: for our purpoſe this may ſuffice.

Firſt, ignorance is not conſcience, which euer implies ſcience.

Secondly, Conſcience hath no power to bind of it ſelfe, but what it deriues from ſome word; and where the word binds mee (for the purpoſe) to come to Church, Conſcience cannot binde to the contrary.

Thirdly, there is no word that makes conſcience the rule of faith, and life ſimply, but as it is well informed. It is ſomewhat thats ſaid in the Schooles, an erroneous conſcience may ſuffice to ſinne, but not to vertue: and well it may be, that it may entangle like a common Barrettor, but in proper ſpeech it cannot binde, eſpecially when a third waylies open, and wilfulneſſe will not take it, as it is in ſome Recuſants. Touching theſe I wiſh they might bee firſt priuately conuinced; next, publikely compelled, *ad media fidei*; & ſo leauing them, I come to thoſe of whō I was ſpeaking amongſt our ſelues. There bee of *Pauls* faith, who haue not *Pauls* conſcience; ſome ſo wicked, that for a need theile ſweare that their friend or foe was at Rome, and *Interamna*, both

V. Aug. epiſt. 50.

cic. pro Milone.

at

Sueton. l.6. at once: ſome ſo weake, that for a great *Claudius* theil firſt dreame, and then ſweare their dreames be true. Of theſe (if knowen) the one ſort would be affrighted from an oath, the other heartened to performances. Let it bee Antichriſts ſinne, to ſit euen in this walking temple alſo (Conſcience) and ſo to terrifie men, that they dare not liue, nay die (as it is ſaid of one) without leaue: doe not any of you menace before hand, or frowne after, when a Iurer, witneſſe, Conſtable, officer, hath ſaid or done but conſcience: if hee doe, conſcience marke him, frowne vpon him, purſue him as fiercely, as hee doth his poore brother cruelly.

Throgmor. in Euerards Britannokom.

Laſtly (with S. *Paul*) be fauourable to your own conſciences. And here, as you muſt keepe the Philoſophers diet: to faſt from ſinne; ſo chiefly from theſe three; firſt, from ſinning againſt your places of truſt: ſecondly, againſt your oaths taken: thirdly, againſt humanity, eſpecially a multitude: all which being againſt the lawes of the land, of nations, of nature, of God, cannot chuſe but be moſt wrongful to conſcience. And here is that which toucheth all our freeholds: I wil begin at home, leſt I ſeeme partiall. 1 *Tutors*, you haue a great charge, and withall a great aduantage, a whole pariſh, lordſhip, countrey, dioceſſe contracted into a few youths; keepe a good conſcience towards God and man in diſcharging your truſt, and fitting your charge for both.

Secondly,

Secondly, we in the *Miniſtery* are in places of truſt, the Goſpell is committed to vs, as to S. *Paul*; O happy wee, if wee can ſay after him, We preach not as pleaſing men, but God which tries the heart: wee are men of conſcience, let conſcience rule and maſter vs: haue we charges? when they pay for their diet after a hundred a yeere, let Conſcience tell vs, that fiue a yeere in conſcience will bee too little. Are wee in the Pulpit? bring Conſcience thither, and loſe it not there; let Conſcience chooſe the Text, pen the Sermon; and if (with *Chryſoſtome*) wee haue once been carried with applauſe, now let vs delight in their repenting, and our owne conſcience.

Thirdly, *Patrons*, you are farre entruſted with the Churches goods, her portion lies in your hands; Landlords ye bee, but not Churchlords; you are but executors, nay feoffees only in truſt; if you muſt haue a fee for paying a due legacy, it is not an apocryphall competency that will ſtop conſcience mouth: Be not deceiued (ſaith Saint *Paul*) in this caſe, God is not mocked; mens ſoules were bought with blood, they will not be ſold better cheape: let not the price of blood come into your common treaſury; ſet not ſoules and ſchollars on crying, we cannot liue for want of teaching, nor wee teach for want of liuing, this will not proue comfort one day. Gal. 6.

Fourthly, *Lieutenants*, you bee in places of truſt, turne Theaters into Artillery yards with

Pyrrhus, and when you muſter, make not *Ioabs* muſter, by halfes.

Fiftly, as for you much reuerenced and honoured *Fathers*, *Sheriffes*, *Iuſtices*, *Iudges*, beſides truſt, you haue taken an oath for the common good; if euer (as I truſt euer) you make conſcience of any thing, you will of an oath; good Fathers, make conſcience Porter at all your gates, let none come in or out without this Porters leaue: let Conſcience lead you thorow all chambers to the hall, and tell you, theſe roomes were built, theſe commons ordained, theſe places giuen to the poore, to the honeſt, to the learned, not to ſonnes of worſhip, of honour, not: I know you are importuned with letters, but would you ſend Conſcience to the Court with a ſupplication, I doubt not but that you ſhould receiue that order that *Antiochus* once made, That if Letters came from him or his Nobles, to the preiudice of the Common good, his ſubiects ſhould pocket them as vnwittingly written.

Plut. in Apotheg. ſaith it was *Antigonus.*

6 As for you that now are, and others that hereafter ſhall be *Sheriffes*, I beſeech you know your place, your oath; looke to vnder-officers that they abuſe not poore men with exactions, and executions; the countrey with taleſſes and other exorbitances; look to yonder Caſtle (your charge for the time) ſee what order is there kept, which corrupts (if fame lye not) more than corrects: looke vpon thoſe poore ſoules, which vſu-

ally

ally be as vnfit to dye as to liue, for want of instruction; and let Conscience perswade you to take some publike and setled course for them amongst your selues.

Seuenthly, and touching you (much honoured *Iustices* and *Gentlemen*) no more but so, till I come to a Iudges duty; you are sworne men, I beseech you peruse your oath: and if you heed not a *Plutarch* or a *Pliny*, which cry shame vpon those Magistrates that will sit by the fire, or bee in the field with reapers, when they should be on the bench, & cast more to end the Sessions, than to amend faults; yet feare that double cannon which Gods word discharges vpon the negligent, Curse ye Meroth, which will not come to Iudg. 5. helpe the Lord against the mighty; and cursed Ier. 48. bee hee that doth the worke of the Lord negligently, and with-holds the sword.

Generally, all yee that are more publike and eminent, remember you are Christians, you are men: say as good *Nehemiah* touching your poore tenants, brethren, vnderlings, they are our flesh Neh. 5. and our brethren; if you stiffen your selues against their cries, when they lie at your foot as *Ioseph* at his brethrens, O brother *Iudah*, helpe; why, brother *Leui*; why, brother *Zebulon*, all or some pitty me; know that a time shall come, when Conscience shall cry vpon you, and you vpon God, but all in vaine.

Eightly, I end with you, Reuerend *Iudges*: God speakes Law by you, Conscience by vs; in

both, hee, and he alone muſt be acknowledged. Your perſons I neither know, nor touch: with your Conſcience my buſineſſe is this, To mind them, that they may mind you of, firſt, your places, and ſecondly, your oaths.

For the firſt, your place (in ſumme) is very publike, and your reuerend ſelues muſt be wholly publike; you eat not your owne bread, poſſeſſe not your owne ſeat, ſwallow not your own ayre; you may not here know your owne friends, owne your owne words, thoughts, breath, but loſe your ſelues in the common cauſe, as riuers their names in the maine Ocean. Particularly, the Lord honours you with theſe titles. Firſt, you are termed *Shields*, your place is to ſtand betweene God and the people; and by timely cenſuring knowne ſinnes, and ſacrificing for vnknowne, to keepe publike plagues and the land apart; your office is to plucke the ſpoile out of the teeth of the mighty, as *Iob* did; and to beſtride your poore brother, when hee is ſtricken downe. Alas, Iuſtice will fall in the ſtreets, and ſwound at the barre, if you doe not ſupport her; a poore man cannot be a conſtant Tearmer, and retaine halfe a dozen Lawyers at once: hee can buy beggery with as little coſt, and leſſe paines at home, and therefore needs his people; Husband (ſaith the wife) father (ſaith the child) let all goe, let vs liue together tho wee ſtarue together: did you but ſee the teares that are ſhed in ſome families at the beginning and ending of tearmes,

Hoſ. 4. 18. Pſal. 47.

Deut. 21.

tearmes, by occasion of tedious suits, your hearts would bleed. Next, you are tearmed *Heires of restraint*; stand for your inheritance, and (what you may) restrain multitudes of suits, delaies in suits frowne vpon those Athenians, who will neuer heare of peace, till they bee (as he said) clothed with blacke; vpon those quarrelling Ammonites, that rake amongst the moths (as one speakes) for a title that was rotten three hundred years before: frowne vpon those Tertullusses, who care not what the cause bee, so the fee bee good: frowne vpon the drunkards, swearers, and other Belialists of this age, and botches of the state; and as your place is, *Iudg.* 18. put them to shame. Iudg. 18.7. Iudg. 11.

Thirdly, you are called *Healers*: would God you would go to the quicke, and heale our breaches in the causes thereof. The Countrey is sicke of superstition, idlenesse, vncleanesse, thefts, and the like: but whence the disease? that would be thought vpon: the idle is whipt, but who sets him on worke? the vncleane seruant is punisht, but who pitties him for mariage? the ignorant is censured, but who teaches him? the wanderer is paid for roauing, but who puld downe his house? poore men indited for eating of sheep, but who endites sheepe for eating of men? the law takes order for all (you will say) wee read it enacted, would we could see it executed. Esa. 3.

Next, as you must begin at the cause, so proceed in order: heale the greatest breaches. Ile

name but one in the State, two in the Church; and I would you were as able, as I preſume you are willing to make them vp.

The firſt is a decay, not of huſbandry, but of huſbandmen: twas once the ſaying, That the Husbandry and Yeomanry of England were the freeſt men in the world: but if all paiments and emploiments be rolled vpon them, whilſt Landlords encroche & Vſurers go tole-free, the whole body will be leane, when the belly is ſo lanke.

V. Sir *W. Ral.* ſtory.

For the *Church* there be two maimes, which would my blood could cure. The firſt is, the miſplacing of Church liuings: which once made improper, run too often into Papiſts hands, who haue wit enough to defeat law, and to preſent a Clerke that is blinde and poore enough. The ſecond is the paring of other Church liuings. Men may ſpeake their pleaſure of the pride and idleneſſe of the Clergie (neither of which, where either is found, ſhall by me be defended) but this I am ſure of, by reaſon that now and then (it is but now and then) a peece of gold is put into my hands to giue a Scholler: ſome men who can be charged with neither, haue ſcarce any bookes in the ſtudie, any bread in the cubboord: and (that which is worſe) there is ſcarce a countrey Preacher that hereafter will breed his childe a Scholler; partly becauſe he cannot, pouerty it ſelfe is now ſo deare: partly becauſe he ſees no liuing can be had without the loſſe of two the deareſt things, liberty and conſcience:

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the world hath found a remedy to helpe all this: firſt, let them not marry: ſecondly, let them teach ſchoole. Heare O ye heauens, and bluſh at theſe anſwers: that which is granted (to wit, maintenance and marriage) to euery painfull Tailor, Tapſter, Cobler, thats denied to Chriſts Ambaſſador, becauſe hee is an Ambaſſador: he muſt not liue, vnleſſe hee will peece two ſuch callings together as will breake a backe of ſteele.

Fourthly, you are termed *Fathers:* direct you muſt, correct you may, but all in loue. A heathen man could ſay, that mercy muſt be ſhewen to a beaſt in his death, much more to a man in a Chriſtian ſtate. Tis true, when God bids ſlay, tis not mercy but hypocriſie to ſpare; but yet mercy muſt bee in the heart, when iuſtice is in the hand, and a Iudge muſt ſmite a ſinner, as *Ioſhua* did *Achan*, as a father his child, with a weeping eie and feeling heart. 2 King. 5. *Et paſſim ne ſis Deo magis miſericors.*

Laſtly, you are tearmed *gods:* God hath ſet you in his chaire, lent you his name; and when we come to the Hall, wee come to ſee and heare the Lord in you: Oh remember whoſe perſon you ſuſtaine, ſo walke that you may honour him and your ſelues both in one. When the rude Soldiers ſaw the Senators at Rome ſit grauely in their Robes, they held them gods: but ſo ſoone as one grew waſpiſh, and diſcouered himſelfe, they tooke them for men, deſpiſed, ſpoiled them. It will bee ſo with all Magiſtrates, ſo *Chryſoſt. in act.* 24. Pſal. 82.

long

long as they hold themselues to grauity, iustice, equity, they will bee honoured as gods; but if once they discouer the feares, passions, partialities of men, they grow into contempt euen with their friends, as *Tacitus* notes of *Tiberius* his flatterers: mans heart knowes not how to reuerence any thing but Gods image; where this is darkened, mens tongues and pens will be bold with the greatest. Thus the storie speakes of *Claudius*, a very moderate and painfull Iustice; but then his wife and seruants turnd him round: of *Vespasian*, a worthy Iudge, that could in iudgement forget priuate offences; but then he was too couetous: of *Alexander*, a great man, of great parts; but then a kinswoman could make him partiall: and againe, hee was still in haste; and if *Dauid* himselfe giue sentence rather running than sitting, a hundred to one he miscaries in the matter of *Mephibosheth*: yea, this wee see in *Pilate* himselfe, a man willing to haue all well, but too timorous; when once that thunderclap came, You are not *Cæsars* friend, downe falls the Iudge, and for the keeping of one, lost three friends, God, Conscience, and *Cæsar* too. It is then a disgrace to the Iudge, not to sample his Lord; but to God himselfe an infinite dishonour, when his excellencies shall be concealed, and himselfe presented to the world, a passionate, fearefull, corrupt, vnright Iudge.

V. Sueton. & Dion.

Plut.

It is (you know my Lords, a great sinne to bely a man in publike; but to corrupt Gods records

cords, to peruert his words, to make Gods mouth on the Bench to condemne the innocent, to commend the wicked, or Gods hand to act iniuſtice, this will make Conſcience cry.

Now then (O yee viſible Gods) receiue your charge from *Iehoſaphat* his mouth, *Take heed, the iudgement is Gods, not mans*; hee reſpects no perſons, receiues no gifts. God is the ſubſtance, you but lines and the ſuperficies, which moues onely as the body moues them: you muſt receiue your charge from him; what God ſaith, you muſt ſay; what hee doth, you muſt doe; what hee abhorres, you muſt ſhun: hee reſpects none, nor rich, nor poore, nor friend, nor foe; no more muſt you: he receiueth no gift, by himſelfe, nor his man *Elijah*, nor his mans man *Geheſie*, without diſtaſte; no more muſt you. Looke vpon him your Iudge, vpon your age, (your confidence as well as *Solons*;) vpon your oath, which is ſo ſtrict: looke vpon your Conſcience, and let the peace thereof be your friend, gold, ſiluer, all, as *Auſten* ſpeakes. And ſo if you doe, we proclaime another Aſſiſes, and doe you to vnderſtand for your encouragement, that if you can ſay with Saint *Paul*, *I labour* (ſtill labour) *to keepe conſcience* (my owne Conſcience) *void of offence*, (all offence) *towards all perſons, in all cauſes*; you ſhall haue *Pauls* boldneſſe before men, his comfort in death, his honour after with men, euer with God, before, at, after that his Aſſiſes to be held by his Son, before two worlds

2 Chron. 19. 7.

In Pſal. 36.

of men, and millions of Angels.

Now, O thou who art the God of gods, and Iudge of men, faſten that in our hearts, which thou haſt ſpoken to our eares: and giue Iudges, Iuſtices, Iurers, Preachers, Tutors, all, grace to practiſe what thou haſt taught; that ſo hauing *Pauls* Conſcience in life, wee may haue *Pauls* comfort in death, &c.

FINIS.

TO THE PRINTER: This Appendix.

SIR:

I Haue peruſed your printed papers, and (beſides the correcting of your eſcapes) I iudge it fit to expreſſe my ſelfe more fully in a paſſage or two, where breuity hath brought forth obſcurity. Firſt, where ſpeech is had of Papiſts and Popery (pag. 14.) *I vnderſtand (by Popery) that* Syſteme *and Fardell of priuate opinions, which the Court of* Rome *hath foiſted in ſucceſſiuely, and contriued into Canons, in their laſt Councell at* Trent. Syſteme.

Secondly, by Papiſts I meane ſuch, as wholly depend vpon the All-ſufficiency, inerrancy, and ſuch other tranſcendencies of the Pope, or Biſhop of Rome. *As for ſuch (in euery Century) as firſt liued according to their knowledge; ſecondly, knew according to their means: third-*

ly, enioyed and improued the meanes, ſo farre as to hold faſt the foundation; I reckon them ours, notwithſtanding they were ſun-burnt, tanned, yea and ſomewhat tackt with priuate opinions. I will not vndertake to define what is ſo meerely fundamentall, and abſolutely neceſſary to ſaluation, as that without it there is no hope: thus much I am ſure of, firſt, that fundamentals are fewer than many of both ſides make them: ſecondly, that euery leane-too and ſuperſtruction doth not raſe the foundation: and thirdly, I am perſwaded that many who did and doe liue in Popiſh places and times, neuer vnderſtood (much leſſe approued) diuers myſteries of Popery.

See my Lord of *Armah.*

Theſe (I ſay) I reckon ours, and my ſpeech is only of (Papiſts) that is, of ſuch, as leauing the old rule (the written Word) put themſelues wholly into the hands of a weake man, who (confeſſedly) is apt to reele, vnleſſe his Chaire hold him vp.

Which was done at *Trent Vid. Epiſc. Cicest.*

Pag. 15. *Secondly, touching the power of erroneous Conſcience, euery man knowes (who hath lookt into Schoole Diſputes) how vaſt the Queſtion is: for my purpoſe, this is ſufficient.*

Firſt,

Firſt, my ſpeech is of the binding power of Conſcience. Secondly, Its one thing to ſay, that erroneous conſcience bindes, another to ſay, that a man may goe againſt his erring conſcience, as Peſantius *deliuers it in* 1. 2. Tho. Q. 19. Diſput. 3. *The Schoole-men (who are more witty in tying, than happy in vntying knots) perplex the Queſtion with diſtinctions, betwixt* ligare & obligare, *errour vincible and inuincible, &c. and I know not what. All that can be made of it is this: Firſt, Error cannot binde (as they expound binding, that is, ſo binde, that I muſt follow it) it may perplex, or if you will call it binding, it binds to depoſe and correct its error. Secondly, to ſuſpend and forbeare action, where there is no neceſsity of doing, or where there is, it bindes to learne and to receiue ſatisfaction: to ſpeake it more roundly, it may binde to the negatiue, not to the affirmatiue. So binde, that it may be a ſinne to oppoſe it, not ſo, as that it ſhall be a vertue to follow it, which is my meaning, when I ſay, it ſuffices to vice, not to vertue. There be many noble Queſtions incident to this diſpute, as when*

Vide Azor. Inſtitut.

and

and how farre I must ſuſpend, and heed ſcruples, and the like, which will not comply with an Appendix, and therefore I forbeare.

As for that taxation of partiality touched, pag. 22. *I fault only priuate Aſſeſſors, who many times ſet the ſaddle vpon the wrong horſe: and to make an end, what ſoeuer I haue or ſhall publiſh, I ſubiect to cenſure, and acknowledge to bee mine, no further than its truth.*

Iudas his Misery.

A SERMON PREACHED TO THE VNIVERSITIE of OXFORD.

By ROBERT HARRIS.

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Iudas his Miſery.

A SERMON PREACHED to the Vniuerſity of OXFORD.

MATTH. 27. 3.

Then Iudas which had betrayed him, when he ſaw that he was condemned, repented himſelfe, and brought againe the thirty peeces of ſiluer, &c.

THeſe words are ſo well knowen to this aſſembly, that we ſhould but idle and waſte time, in caſe we ſhould dwel vpon explication; they doe (as euery one ſeeth) make report of *Iudas* his deſperate death, after an hypocriticall life: and of themſelues

ſelues they fall into two parts; the firſt, a conference that paſt betweene *Iudas* a little before his end, and the Prieſts his friends: the ſecond is the iſſue and vpſhot of that conference. *Iudas* is firſt brought in ſpeaking and complaining, and then the Prieſts replying vpon him.

In his ſpeech we haue the matter vttered, and the motiue that prick't him forward: the motiue, was the grudging and fretting of his conſcience, in theſe words, *(Hee repented himſelfe;)* which repentance is ſet forth from the time when his heart thus roſe vpon him; and the effect which ſuddenly it wrought in him: reſt hee could not, till the money was reſtored.

The matter vttered was in generall this, That he had ſinned.

In particular this, That he had betraied innocent blood. And this is *Iudas* in the conference.

The Prieſts reply hath in it two things.

Firſt, they ſhift the matter from themſelues, *(What is it to vs.)*

Next, they put it vpon him, *(Looke thou to it,)* and ſo the conference ends.

The conſequences are of two ſorts; ſome reſpecting the Prieſts, of which another time: ſome *Iudas*, and they are thus deduced: ſome concerne the money receiued, which not without ſome regret he caſts downe: ſome his owne particular; firſt, he withdrawes himſelfe; next, he hangs himſelfe; and this is his end.

The order of the words you ſee, the ſenſe you know:

know: what now remaines but that wee make our vse of them.

First, you may vnderstand, that in another Auditory, I haue already drawne from them these, with some other conclusions; the first from the time when his heart smote him, thus;

First, that they that will not see their sinnes timely to their conuersion, shall see them first or last to their confusion. *Iudas* might haue knowne what it was to betray innocent blood ere this time of day, had he beene so happy: but he that will not see his lesson in the booke, must feele it in his body, and read it in letters of blood. *Doct.*

The second was from his repentance and the companions thereof, thus;

That a very reprobate may after a sinne committed (especially vnnaturall sinne) conceiue some sorrow, make some confession and satisfaction for it. *Iudas* sinnes, and much grieues, and out of griefe confesses, and with confession makes some satisfaction, and yet but a *Iudas*. *Doct.* 2.

First, what will Papists say to this in point of Penance? merrie *Maldonate* is here in his dumps; he thinkes best to be silent, and looke besides the Caluinists for once: and *Bellarmine* makes so sorry a shift with this instance, that I cannot warrant you from laughing, if I should but report his exception: but of them already.

What will many Protestants say to this, who fall short of *Iudas* in this particular, & yet hope of Christ? he grieues, he confesses, he makes 2

restitution, and then goes to his place: they neither restore, nor confesse, nor grieue, nor see, nor
3 feele their sin; and must these to heauen, whilst these? Nay, how neerely doth this touch euery mans freehold; if a *Iudas* may goe thus farre, must not we goe as farre, and out-goe him too? Verily, what he did, wee must doe with aduantage; he saw his sinne, so must wee; he mourned after sinne, so must wee; hee confesses, so must wee; hee made restitution, so must wee: and what more, sith wee looke for more? Surely this; Wee must performe this errand of repentance constantly, vniuersally, confidently, which *Iudas* neither would doe, nor reprobate can doe.

The third conclusion grew out of that of their answer, *(What is that to vs?)*

Doct. 3. This it was; That wicked men are naturally so blinded by Satan, and so besotted with sinne, that they can apply nothing to themselues for their owne vse: was it possible that such an answer should euer fall from the mouth of such men, *(Whats that to vs?)* Were not they Priests? were not they in the Temple? was it not their calling to cure distressed consciences? Nay, were not they the men that set *Iudas* on worke? had not they their hands in this blood? and will they now kicke off matters thus? *(Whats that to vs?)* was it nothing to them to send this poore wretch to hell? nothing to embrue their hands in so much blood? Was it the price of *Iudas* his soule to betray innocent blood, and was it nothing

thing for them to shed it? and yet say they, *(Whats that to vs?)*

And is it not so with a thousand more? the wrath of God is reuealed from heauen vpon malefactors: he often holds an Assizes, and here he trusses vp a blasphemer, there an adulterer, and hangs them vp in Gybbets for the terrour of others: But will the wicked see his high hand? No: as it fared with these Priests, though they see *Iudas* wallow in his owne gore, yet they haue not a heart to reflect vpon themselues, and say; If hee be thus entertained that betrayed blood, what will be our doome that shed it? So it is with retchlesse sinners, blasphemers, prophane persons: their sinne is plagued in others; they, though as deepe as the deepest in these trespasses, turne off all with this *(whats that to vs?)* Men of like practise, men of better parts are scourged, yet haue they not the grace to make present vse: If this bee done to the greene tree, what shall bee to the drie? But as if they spake from the same spirit, they vse the same words with these (Whats that to vs?) This is a heauy hand of God vpon many sinners, that when God giues them the faireſt warnings, smites their sinnes vpon other mens backes, and falls directly vpon their faults: then as if they had to deale with a dreamer, not with God, they should shut vp the matter thus, *Whats that to vs?* *Application*

The last thing wee will repeat (and then wee proceed) is from the latter part of their answer,

(See

(See thou to it :) and thus it stands.

Doct. 4. Wicked men haue an ill property of a bad debtor: they will draw a man into a snare, and there they will leaue him in the lurch. Before the sinne committed, who but *Iudas?* Would he betray his master, what should not hee haue? would he attempt it, they would beare him out: would he effect it, they would rest indebted to him for euer. *Iudas* hath done the feat, and withall hath vndone himselfe; what say his friends, Looke thou to that. O yee heauens, blush at this vnfaithfulnesse! But this is the guise of wicked men, they will draw one into the ditch, and there will leaue him to sinke or swim. And this the hand of God vpon offenders, when they wil buy mens fauour with the forfeiture of Gods loue, they are shut out of heauen and earth, both at once.

Applicat. Why then let no man sinne to please men, lest when terrours be on his soule, he be returned with this answer, *(Looke thou vnto it.)* And in case wee haue brought a guilt vpon any mans soule by example, allurement, enforcement, &c. lets not be so mercilesse as to turne him off with *(See thou to it.)* But let vs be as ready to apply a plaister, as we were to make a wound: and (vnlesse wee would haue two soules to answer for) further his repentance, as much as wee haue done his rebellion.

And thus we haue acquainted you with what was obserued from the conference: now if I may intreat

intreat your company to the consequences of this conference; I will as briefly as I may deliuer my selfe in my countrey manner of that which I haue to speake.

The Conference ended, the next newes wee heare is this, The money is returned; what shals make of this? had *Iudas* made so hard an aduenture for a little money, and is hee weary of it since? Whats the matter that this money can haue no master? would *Iudas* haue fetcht them within the guilt of this sinne too? would he (had not sorrow put him to silence) haue said vnto them; "O yee treacherous and bloody "men, it was your sinne, as much as mine, I "failed in taking, you as much in giuing: this "vnhappy coyne, the price of my masters blood, "and of my owne soule, therefore with your "wages take home your words (Looke you to "it also) for you shall answer it as well as I. Or was it the strength of a naturall conscience (furthered by a thumpe on the backe by a diuine hand) that caused him thus to lay vp all? truly, both; *Iudas* as he was content to sin with them, so is he not vnwilling that they should bee plagued with him: looke which way a man goes, hee would faine haue companie, being a sociable creature: he would neither to hell nor to heauen alone: Looke how the two women before *Solomon* did quarrell which should haue the child so these this bastard sinne: Its thy deed (say the Priests) witnesse this money receiued,

This was preached in the Vniuersity.

and therefore looke thou to it: Its yours (saith *Iudas*) witnesse this money giuen, and therefore looke you to it: I know I am deepe enough, but I hope you shall haue somewhat; and thus they agree like theeues condemned, it was long of him, and of him, but all bee theeues: and like Schoole-boyes vnder the rod, he began, and he began, but both be naughty boyes; should wee vpon this ground pursue our apprehensions, we should fall into a path formerly beaten, and therefore Ile step ouer to the other consequence of restitution.

Iudas was now in wofull plight, his heart was too heauie for his body, his body for the earth; sinke hee doth, and that to hell if hee finds not speedy lightning; lighten him nothing could, vnlesse the money were deliuered; the money therefore he deliuered; thirty peeces hee receiued, thirty he restored; hurt it had done him, but no good: taken it he had, and would haue kept it, but that he could not, away it must againe. In him then wee see what it is to haue ill gotten goods in our hands.

Doct. The Conscience once awaked will deny one all peace, till he hath faithfully restored what vnlawfully he hath gotten. A sicke conscience cannot endure the sight or sent of misgotten goods; it hath the property of a watch Dog, so soone as it winds a filcher, it opens and pursues him, and nothing will stop his cry, till that which was theeuishly taken be laid downe: *Iudas* may take where

where he can, but his conſcience now awakened will dog him till that the whole thirty bee left where they lay: Truth it is, peace doth not alwaies wait vpon reſtitution, ſometimes men reſtore goods, as the ſtomacke doth meat, becauſe they cannot hold it: ſo it fares with *Iudas*, hee had a morſell that hanged right for his mouth, as at firſt hee thought, but it did ſo burne him, that needs hee muſt reſtore it. Beleeue it, the conſcience, when once it begins to ſpeake, will neuer bee friends with a man, till ſuch manner wealth be forbid the houſe.

Ill gotten goods be to the heart as the Canaanites were to that good land: the land groned till it had ſpewed out them, the conſcience trauels till its deliuered of theſe: they are to the ſoule as *Ionah* to the Whale, the Whale had deuoured him, but could not reſt till he was reſtored; ſo its with the conſcience, if men play the Whales, and make fiſh of all that comes to net, the conſcience will be as weary of ſuch a burden, as the Whale of the Prophets bones. *Zophar*, *Iob* 20. 12, 13, &c. ſpeakes ſo well to this point, that wee need no further witneſſe, hee is in hand with a compariſon which lies thus; Riches he compares to ſweet meat; ill meanes in getting of riches to poiſon in meats; the compaſſing and holding of ſuch wealth, to the eating and deuouring of ſuch meat; the paine and plagues that follow ſuch goods ſo holden, to thoſe that accompany ſuch deuoured morſels:

poysoned meats if deepely drencht with deadliest poysons (as the poyson of Aspes and Vipers be his instances) will not afford any long peace, they wring the body, they prouoke to vomiting, they threaten heart and all, vnlesse the inward parts will yeeld vp all; yea, they bring a sore, a cruell, and violent death: theres no more mercy in misgotten goods, they insinuate themselues like sugered poisons, but hauing once seized vpon the bowels, they worke, and fret, and gaule, and gnaw, and cause a man to lay about him: if they come away without ouermuch straining, the party (happily) recouers himselfe; if once they haue claspt about the heart, and tooke possession, they bring vp heart and all, as it fares with *Iudas*: as then the deadliest poisons will deepely wound, and surely kill, vnlesse a man bee quickly deliuered of them, so will vniust possessions too: Will you see *Zophar* exemplified?

Achan was forbidden this poyson, but hee would bee sipping: hee dranke but once, but what followed? the mans life, I hope, was saued in another world: But the purge was so strong and working, the vomit so violent, that it brake his heart. *Ahab* fed on the like, but not (I thinke) with like successe, the poyson was not vomited vp, therefore the man died vpon it, and infected his house too: Our present instance might make a third, but we haue said enough to *Zophars* similitude.

What

What may be the reaſon that ill gotten goods will be ſo dangerfull? His ſimilitude implyes two: Whats the reaſon poiſoned meats ſhould hold no more agreement with mens ſtomacks? One is from the nature of the meat, becauſe poiſoned; one from the nature of the ſtomacke, becauſe it expels things hurtfull; the ſame muſt be ſaid for vnlawfull poſſeſſions, they are poiſoned with ſinne, and enuenomed with a curſe, like the Iſraelites Quailes. Next, as in the ſtomacke, ſo alſo in the conſcience theres a naturall deſire of eaſing it ſelfe of noiſome burdens: the Seas haue their purge, ſo alſo haue the waters that are full of vermine: euery thing ſeeks its owne ſafety, and its enemies ouerthrow, ſo doth the conſcience in ſpeciall ſort, and hence euen partly from Gods curſe, partly from ſinnes poiſon, partly from the worke of a naturall conſcience, it is that vnrighteous Mammon is as welcome to the conſcience as poyſon to the ſtomacke, or water into a Ship; one muſt out, or all muſt downe. *Reaſon.*

Now then to come to application: Is this true which hitherto wee haue built concerning miſgotten goods? then ſee what may bee inferred vpon it. *Vſe.*

Firſt, it followes, that their courſe for the time preſent is none, either of the wiſeſt or ſafeſt, who betake themſelues to like meanes, either for the getting or the keeping of wealth and riches: truth it is, the world doth much applaud your

mightieſt hunters, and greateſt hoorders: he that can raiſe himſelfe out of ſmall beginnings to a great eſtate, and hath wit enough to keepe his owne, and to catch other mens, hee is the man, his head is ſtrok't. But what great craft I pray you is there in ſinning? what great skill in the deuils trades? what policy in killing ones ſelfe? what wiſdome in drinking poyſon? *Iudas* I confeſſe, caries it a while, and whilſt he plaies by himſelfe hee winnes all; hee, why hee had a reach beyond all the reſt; whilſt Chriſt was liuing he could make his vſe of him, and in the meane lay in for future times; ſo skilfull an hypocrite (as hypocriſie you know and ſtage-plaies are neere a kinne) that he was for any part in the deuils play, now a diſciple, now a traitor, now a friend, now a foe; What would not hee doe for money? and ſo doe it, as that hee would not be ſeene: But who will bee a loſer if hee may be his owne pay-maſter? let vs ſumme vp *Iudas* his gettings for him, and ſee his markets: he dreamed of ſpeciall fauour from the Prieſts, doe they fauour him? his thoughts talke of preferment, doth it fall? hee promiſed himſelfe ſome comfort from his ſiluer, doth hee finde it? No, no, his friends are now his foes; his ſiluer, his ſickneſſe and diſeaſe; happy hee if he could now bee rid of it, happy they if they could be rid of him: thrice happy he if he had beene as ſimple as his fellows, they had the grace to keep their peace on earth, their acquain-

acquaintance in heauen, and so to possesse themselues. Witty *Iudas* that had a straine aboue the rest, loses his peace, his Master, his soule, himselfe, for the Priests, and money; and now hee cannot haue them, they will none of him, hee will none of it: Thus they gaine that be the deuils factors, thus they rise that fall from God: If this bee wisdome, *Iudas* was no foole: if this was folly then, its no policy now.

Secondly, Thus wee inferre for times past; Sith vniust gaine holds possession against true comfort, and a galled conscience will neuer cease wincing, till it be disburdened of its load; they that haue vsed a false finger, and made lime-twigs of their hands, must now carefully restore what vnconscionably they haue gotten. Wee read of one *Micah*, *Iudg.* 17. who hauing stolne first, and after heard his mothers curse vpon his stealth, was so affrighted therewithall, that hee durst not but accuse himselfe, and returne the money: now if the curse of a passionate woman was so dreadfull vnto him, how much more should the curse of so mighty a God be terrible to these? Therefore as hee in feare of his mother, so they in feare of their Father, should make a speedy restitution: a duty I confesse very strange, but most necessary; much commended in the Word, though little practised in the world.

Its this, If to our knowledge wee haue beene wrongfull (especially in any eminent sort, so that

that the party be ſenſible of it) to our brothers eſtate, its our part to ſee that ſome recompence be made, either to him, or his, or the poore. In the fiſt of *Numbers* you haue the duty, with ſome caſes propoſed. Vnder the Prophets, *Samuel* makes profer of it in caſe his gouernment could be challenged. And in the Goſpell *Zacheus* is content to vndergoe the cenſure of the Law, if theft could be prooued aga nſt him; and to make a fourefold reſtitution, beſides a free-will offering, and ſurely, ſith the wound is now as wide as euer it was, the plaiſter had need bee as broad: wee haue as many purloyners as euer, and therefore there ſhould be as many reſtorers.

1 Sam. 12.

Luk. 19.

I bethought my ſelfe where my ſpeeches were to fall, elſe I could not haue forborne ſpeaking to foure ſorts of men; firſt, Landlords; ſecondly, Lawyers; thirdly, Patrons; fourthly, Traffiquers of all ſorts; all which (I meane of all ſorts ſome) haue beene ſo tranſcendent in taking, as that now its time to thinke of reſtoring; I doe not loue to ſpeake to men abſent (and I thinke few of each ſort are now preſent) and therfore Ile reſerue my ſelfe to ſome other place and occaſion: meane while, if any mans heart preſent calls him coſener, I aduiſe him to make his peace as he meanes to eſcape a ſhaking; hee may thinke to ſilence God and his conſcience with a ſecret confeſſion, and to ſatisfie the world with a dole at his death: But if God may bee heard,

heard, ſatisfaction and ſacrifice muſt goe together: or if man muſt ſpeake, you know the Caſuiſts axiome out of *Auſten, Non remittitur peccatum, niſi reſtituatur ablatum.* That which is ill taken, muſt be well reſtored, or elſe the guilt remaines: when the conſcience puts a man in mind of ſome coſenage, there muſt paſſe ſome act of reſtitution, at leaſt a deſire if meanes bee wanting (for ſo the Father would bee vnderſtood) or if ſatisfaction cannot bee made by reſtitution, yet it muſt by humiliation; to God ſimply; to man, in caſe it make for a common peace.

I am very ſenſible of the difficulties that occurre in this doctrine: the theame is very large, neither is there a matter of greater diſpute amongſt the Caſuiſts than this of reſtitution; and I am ſorry that in this better part of diuinity, wee haue few better guides than confeſſors, Canoniſts, Ieſuites: many caſes by them are well put, but ill anſwered: how vnſeaſonable in it ſelfe, how preiudiciall to the offendant, an acknowledgment in ſome caſes may be, I am not ignorant: when and how to make reſtitution will be learned ſometimes better by conference, than by a ſet diſcourſe: circumſtances ſo vary the queſtion, that little can bee ſaid to the manner till the caſe bee knowne, onely the matter muſt bee preſſed vpon mens conſciences; and were they ſoft and ſicke, they would rather take this vomit, than hazard life.

Thirdly, a third inference respects the time to come, and thus wee inferre the point; Are misgotten goods such trouble-houses? are they like that horse of *Seius* in the story, fatall to the owner? Be wee then aduised how wee bring such guests to our houses; say rather of them as the heathen did of his goods, I had rather I should lose them, than that they should spoile mee. If happily it be a losse to lose a draught of poison, let this bee the resolution of euery soule;

" If God giue wealth by honest meanes, blest-
" sed be his Name; if not, by his grace Ile neuer
" enrich my selfe with vnlawfull spoiles, Ile ne-
" uer sell my peace for clay, forfet my soule for
" that which I cannot haue when I haue not my
" selfe; what though I be bare? wholsome frieze
" is better than infected veluet: what though I
" fare hard? dry bread is better than poisoned
" dainties: what though my children bee kept
" short? I had rather pinch them than feed them
" with blood: what though I must come lower?
" its better to fall to the dust, than to hell with
" *Iudas*: once forfeit my peace with him, and if
" God take the forfeiture, I am gone; I cannot
" haue money, I cannot haue my selfe.

This, this must be the resolution of euery Christian, that knowes what it is to bee at peace with heauen. And in the home-pressing of this would I spend mine allotted time, were I to speak to the many; but in this retired Auditory, whose life is

more

more reserued, and hath lesse prospect to the world, I shal thinke my selfe sufficiently discharged of this point, if I shall winde vp all with a two-fold exhortation; the first shall be to Tutors, and these I (Nay not I, but the Lord) intreats by the knowledge he hath giuen them, the maintenance he hath allowed them, the trust he hath reposed in them, by all the fauours he hath cast vpon them, to answer the stipend they receiue, and to ouerlooke the charge thats committed to them. Ah, my brethren, its no small charge to haue the care of body, of soule, of wit; to worke so immediatly vpon the noblest parts of the soule; no small priuilege, no little honour thats put vpon you by the Lord, that you should be not Schollers onely, vnder some *Cratippus*, but Teachers in Athens, in Israel: What could the God of heauen doe more for you then establish you in such a place? What could the sonnes of men doe more for you then entrust you with their deerest pledges? and put into your hands the very souls of children? in this case if you shall be wanting to your selues, to your Pupils, to this place, will not the charge be vnsufferable? What can you answer for your selues when this your mother shall say, "My "owne sonnes haue beguiled me of Schollars; "when your forlorne Pupils shall hereafter say, "our owne tutors were our greatest hinderers: "When parents shall say, Those wee most tru-"sted, and best rewarded, haue most betraied

"vs: when the Church and Common-wealth "shall say, We are maimed by those whom we "purposely maintained to make vp our brea-"ches: how will you look vpon the money that was receiued for nothing? what comfort can you haue in keeping that you neuer earned? what is it to *Iudas* to haue money, when it is the price of blood? what to any when it is the price of ignorance, of idlenesse, of wantonnesse? what will it preuaile a man to haue gotten by Schollers, when they haue lost by him? lost their time, their strength, themselues? What comfort to say, This I receiue quarterly of them, and for this I betray them to all miseries.

O my brethren, the conscience of euery man must be once awakened, and then goods gathered by a deceitfull hand, will lye like a mountaine vpon our soule, then a man shall be wounded that he tooke so much, that he did so little; then he shall be made to crie with *Iudas*, *I haue sinned*, and peace he shall haue none, till he hath put off the money; and therefore if any mans heart doth charge him with vntrustinesse in this behalfe (for my part I know but few faces here) I know none other remedie for matters past, than to crie *peccaui*: and for after times let the Lord, nay his owne peace, and quiet, and credit, obtaine thus much of him, that he will forbeare vnearned pay, and be as nimble, at the least, to doe the worke, as to finger the wages.

2 The second is to my brethren in the Ministe-

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ry; ſith goods ill gotten will neuer giue any ſound comfort or content, let this point ſtand (as that ſword at Paradiſe to keepe out *Adam*) to keepe off thoſe from breaking into Liuings with a breach of conſcience: the Country I neither doe, nor dare diſſwade you from; would God my ſpeeches were of ſuch authoritie with you, as that they might draw you forth ſome times; oh that you would but enter ſpeeches ſometimes with the neighbouring people, touching God, Chriſt, ſaluation, reſurrection, &c. O Lord what Ignorance, Atheiſme, Popery ſhould you finde: you could not but pity them, preach to them: But the thing which in the name of God I would preſſe, and in the word of a friend (who cannot but loue the ſmoake of this ſoile) would perſwade, is this: That you would be pleaſed to enioy your happineſſe here, till the Lord doe lead you forth by warrantable meanes; and he (not money and dependancie) preſent you to a Liuing; & then that you would take home to your ſelues that which was firſt vttered to *Peter: Peter, loueſt thou me*, yea but doſt thou loue me; doſt thou loue mee indeed, and wouldſt thou ſhew it? feed, feed, feed my ſheep, my lambes, they are deare to mee, let them be precious to thee; I beſtowed my bloud vpon them, beſtow thou thy paines.

The third is to thoſe who haue any hand in the beſtowing of places and Fellowſhips; at whoſe girdles do hang the keies of theſe goodly *Naioths*, 3

ſhould Ignorance haue acceſſe into theſe ſacred buildings, becauſe ſhee is rich, and ſhould learning and pietie be turned off, becauſe ragged, what a pitie were that? To charge that (Fathers and Brethren) vpon all, which I cannot proue againſt any, were to ſlander, not to reproue; reproue therefore I may not, ſith that in this particular were to apply a plaiſter before I knew the ſore; only in the generall, it may be lawfull for me to intreat you in the words of modeſtie and ſobrietie to remember your ſelues, and that truſt that's repoſed in you; and to make vſe of your ingeniouſneſſe and freedome in your elections: where ſhould pietie be reſpected, if not amongſt Diuines? where learning, if not in *Athens?* where ſhall poore children be releeued, if their owne mother ſhould deny them bread? and who ſhall deale truſtily with the dead, when they that draw their breath by them ſhould be vnfaithfull? Farre therefore be it from all that are intereſſed in this Errand, to ſuffer themſelues to be ſwayed, either out of feare, or fauour, or affection to the leaſt partialitie, it becommeth free ſpirits to hold on their courſe like the Sunne in the firmament, as the Roman ſtory notes of a Roman Gouernour, they ſhould walke like Giants on earth; ſo the Sunne doth in the heauens, and be of an vndaunted and vnbended reſolution; ſtand faſt then (Reuerend Fathers) and play the men; wee know great places afford great temptations, but thoſe muſt procure great attention,

tention; shake your lap of Bribes, and shut your eyes against gifts (which sometimes are but blanched bribery) preferre learning, honestie, studiousnesse.

Hold on such a course of innocencie and vprightnesse, that when you shall resigne your places to God or man, you may be bold to make *Samuels* Question in the day of his resignation, *Whom haue I hurt, and at whose hands haue I receiued a bribe, and I will restore it:* And yours may be able to returne their answer; *Thou hast done vs no wrong, neither hast thou taken ought of any mans hand.* Happie they that thus liue and die, thus enter and resigne; but thrice vnhappy they that sell themselues for gaine and gold, such gold is *Aurum Tolosanum* indeed, banefull to the keeper: such gaine is but a *Iudasses* bargaine, man, or match, or all must be vndone: and so we leaue *Iudasses* money, and come to his person. First, hee withdrawes himselfe. Secondly, hee hanged himselfe. As to the first, good reason had *Iudas* to get him thence, they were but miserable comforters; but whither goes hee, to God, to the Disciples, to any godly man for comfort? No, he walkes alone, and withdrawes himselfe from societie, for so *Matthewes* word ἀνεχώρησε must be taken, and is vsed in the Gospel: this action of his might (if we wanted matter) entertaine vs with a point or two, for in *Iudas* you see, that he who hath beene vnfaithfull with God and the godly in his ruffe, will haue little

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luſt to go vnto them in his feares; a wicked man had as lieue goe the next way to priſon, as come before the Iudge, and when he is at warre with heauen, he will ſoone grow weary of mankinde. Secondly, in him you ſee how dangerous it is to walke alone in extremitie of temptation: this ſolitarineſſe gaue way to that diſaſter which anon followeth; but of this latter wee haue ſaid enough; if in a word we ſhal intreat the afflicted ſoule, to take heed of ſolitarineſſe, ſeeing it is no policie for a ſingle wounded man to enter combat with the powers of hell when hee may haue helpe: and as touching the former, we ſhall happily touch it, as time ſhall ſerue, in another paſſage: we paſſe therefore to the next thing (he hanged himſelfe) as to the place, *Act.* 1. wee in this haſte will ſay nothing; a little let vs beat the Text, that the vſe may be the clearer. What is the reaſon that *Iudas* thus fals out with life? was he a *Sadducee*, thinke you, or could he thinke to eaſe himſelfe in hell? what ſhould moue him to ſhorten his dayes? grant that he was bound fot hell, was it not beſt to liue as long as hee could, ſith he muſt pay ſo dearely for his money? Was it not beſt to be merry whilſt that laſted: What? was *Iudas* of ſo faint a heart, as to feare hell? was there no wine in Ieruſalem? neuer a good fellow that would entertain him with mirth and laughter? Oh no, no; *Iudas* his mirth is all at an end; his merry dayes are ſpent; death was none of the welcomeſt friends, and yet death is beſt welcome:

come: why, what is the matter? forsooth it is this; The terrours of God are now vpon him, the torments of hell so paine his soule, that perforce he must to another place, and poore soule he hath little shift; either hee must languish on the racke on earth, or else once for all plunge himselfe into the depth of hell, his now anguish puts him vpon the latter choice, an vnhappie choice. But hence we see what a wofull thing it is to be sicke of conscience, as the Poet speakes. *Euripid.*

When the Lord turnes loose the conscience of a wicked man vpon him, hee is not able to stand against it: the conscience awakened is like a Beare enraged, it teares a man in peeces, it falls vpon him like some mightie tower, and crushes him to powder; it is like a gowtie ioint, so sore and painful, that it cannot endure it selfe, as *Bernard* speakes, for proofe whereof I might call to witnesse the fearful agonies of Gods deerest seruants; if we looke into the Word, how was *Dauids* spirit wounded, his bones bruised, as he most feelingly speakes: if vnto our owne experience, how many haue we seene (whom our soules durst neuer censure, but much approue) lie panting and groaning vnder the wounds of conscience. O what horrors, feares, apprehensions, haue the tongues and faces of faithfull men emplyed to, standers by; and if their agonies haue beene such, when they haue beene but in part wounded, and withall secretly sustained; what then must the ease of the wicked needs *Doct.* 2.

be, when his conſcience fals with full weight vpon him, and there is no ſupporting? I may not ſo abuſe your patience, as to enlarge my ſelfe into particulars, *Salomon* ſhall ſuffice vs,

Prou. 18 14. *A wounded ſpirit who can beare, Prou.* 18. 14. The Gout, Stone, and ſome other diſeaſes are in themſelues almoſt vnſufferable, yet the ſpirit of a man (ſuſtained with hope, and ſtrengthened by God) may ſomewhat tugge with them; but when the ſpirit that ſuſtaines all, is it ſelfe wounded; when God that other-where ſupports, becomes an enemie: *Who, who* (ſaith *Salomon*) *can beare that.*

Reaſon. Indeed (Fathers and Brethren) who can beare that, when there is not a creature to a creature, weakneſſe to weakneſſe, but a finite creature muſt encounter an infinite power, weakneſſe muſt fight with ſtrength, man with God: alaſſe when the heauens fal vpon a poore worme, muſt he not needs downe? when *Iudas* ſhall haue the earth againſt him, and hell againſt him, and heauen againſt him, and himſelfe againſt himſelfe, muſt he not needs ſhrinke? for prooſe therefore Ile ſay no more: lend me (I pray you) a little patience, till I haue made ſome application, and Ile coaſt with all ſpeed vpon a Concluſion.

Vſe. Is it thus with wicked men, when once their conſciences be awakened, that they are ready to leape into the flames to eſcape the fire? Who then that hath the bowels of a man within him, can chooſe but pitie the great vnhappineſſe of vnrepen-

vnrepentant persons? poore wretches they goe on in a sinfull path, and feare no harme, their consciences sleepe, and therefore they hope they shall neuer wake: But it may not be so, when they haue long pursued their consciences, their conscience at last will pursue them; after a long silence it will speake, and ring them such a peale, that they will be at their wits ends. Sometimes in this life a sparke of hell falls vpon the wicked soule, and then where is he? can he quench this flame with the purest wines, shake off these fits with a peale of laughter; can he out-ride the scriches of his conscience as hee followes his game? can he drowne that noise with his cries and hubbubs? can he forget those gripings in his busiest tales, or leaue his conscience behinde him in any place? no, no, his conscience is his constant keeper, and cries vpon him in the night sleeping, in the day waking, in his greatest mirth, in his busiest sports: nay what speake I of mirth and sports? the heart is now imployed about another businesse; the desires are full of solitarinesse, the thoughts as blacke as hell it selfe; the Deuill (saith he) what creature is he? my flesh trembles, yet would I might see him: hell (thinks he) what place is that? sith thither I must, I would I knew the worst: these, these be the dismall thoughts of a desperate heart, witnesse *Iudas*, hee comes to the Priests and lookes vpon them, they cannot ease him; he takes his money and lookes vpon that, it cannot helpe him; hee

walkes forth and lookes vpon the light, and is weary of that; he passes by men, he hath nothing to say, he is best alone; nay not alone, if there be any hope, it is in hell, if any comfort, it is amongst deuils; thither will *Iudas* to seeke it: Oh misery, oh death, oh hell, when a man must to hell for ease, to damned spirits for comfort; O *Iudas*, *Iudas*, whither wilt thou next? when thou wast on earth, the passage to hell was euer easie; but being there, there is no returne; now thou art gone, all is gone, thy case is hopelesse and helplesse: what might wee say to keepe others from the like, will no one offender take warning by *Iudas*? will men say, that his sinne was extraordinary? Alas, had not our sinnes betrayed Christ to *Iudas*, he could neuer haue betrayed him to the Priests. Will they say that his iudgement is vnusuall, where one is thus affrighted, a thousand die in peace? Alas, what skills it whether the conscience be awakened an houre before death, or an houre after? Awakened it must be, if not in this life, yet immediately after death. And what is the difference? First, There is a particular; Secondly, A general Iudgement: there will be a resurrection, and then all bookes must be opened. O my Brethren let me make one argument more, for the rowsing of the secure, and then Ile end this heauie vse, which is as tedious for me to speake, as for you to heare. Was *Iudas* thus distressed when as hee was yet on earth, when he stood before base and sinfull men; when

when his conſcience had him in chace for one only ſinne againſt his Maſter? then tell me how the vnrepentant ſhall doe, when they muſt appeare before Chriſt the glorious Iudge, when their conſciences ſhall be fully awakened; when they ſhall be indited in the face of all the world, and accuſed of all the ſinnes they euer committed? Will one ſinne thus preſſed by the conſcience, make one weary of light and life; make one throw himſelfe deſperately into the flames, that ſo he may find death by death? What maruell then though impenitent ſinners doe reach for death at the laſt day, and catch after, and cry vpon euery creature, O mountaines, O graues, ſeas, beaſts, all or ſome, hide vs from him that ſitteth vpon the Throne. O that there were an heart in the godleſſe to make their vſe of this: But we muſt leaue them.

Secondly, as for our ſelues (fathers and brethren) ſith this ciuill war betweene man and his conſcience is ſo bloody, what remaines but that we be verie carefull to keep our peace with heauen, hauing once concluded it? At the leaſt, let it be our care to keep our ſelues from thoſe ſins that ſet the conſcience on crying: truth it is, the wounded ſoule cannot beare the weight of any ſinne: But yet there is a difference; ſome doe more waſte and hauocke, more affright and twinge the conſcience than other ſome; as all ſhould be diſclaimed, ſo theſe in eſpeciall ſort abhorred.

And here (if time would grant mee leaue) I would giue way to my discourse, and lay before you such sinnes which in my short experience I haue found to offer greatest violence to distressed soules; but in this haste I may onely intreat euery christian soule that feares such plunges, heedfully to auoid foure things;

The first is Popery, a religion (if it may bee lawfull to clothe so foule a matter with so faire a terme) so prodigious, so strangely abhorring from truth and peace, as that it can afford no peace of conscience to any man; well may a Papist dead and seare his conscience, and get such a crust vpon it, that nothing can enter it without extreme violence; but this Ile confidently auouch, that when the conscience is once awakened, heauenly peace will neuer enter till popery goe out: I speake not here of a point or two, but of the whole body, its such a building, that true peace can neuer dwell in; men may please themselues in their disputes, but let a man hold to his death-bed, all their tenents touching Iustification, the state of Saluation, auricular Confession, workes of Regeneration, vowes of Perfection, &c. and if his conscience hath any life or sense, it sinkes him, as we read of many, or else driues him to *Bellarmines, Tutissimum*, and forces him to confesse, That in truth its best to repose ones self wholly vpon the mercie of God in Christ. But this for point of iudgment.

De Iustific. l. 5. cap. 7. propos. 3.

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The three next things concerne practise; and first, be wee all afraid of vnnaturall sinnes, such as *Iudasses* murther was, for these thrust sore at the conscience; if you marke it, you shall finde that distressed consciences are most perplexed ordinarily with the breaches of the sixt and seuenth Commandements; the sixt in case of murther, which the naturall conscience abhors; the seuenth, because that either some violence is offered to the light of nature by darke practises, or else some second person is fetcht within a guilt, and the cry is great when two soules cry at once for vengeance.

Here therefore let mee intreat the younger, if either they loue peace, or feare these hellish shakings and scorchings, to haue an eie to these two Commandements: sinnes of blood will worke a gastlinesse, and sinnes of vncleannesse will make the conscience stare, and the more vnnaturall they be, the more hideous cries they raise.

The next thing I name is vnprofitablenesse, when a man hath either no calling, or is vnusefull in his place: one would little thinke how death will shake the man that hath beene vnprofitable in his life, when his heart shall say vnto him vpon his death-bed, Now thou art called vpon to die, and thou art yet to liue; now thou must out of the world, before thou hast done any good in the world; now thou must be answerable for all the houres, and daies, and yeeres,

which

which lauishly thou hast worne out, and bee straitly examined what worke thou hast done for so much wages; why, such a greeting will bee sufficient to astonish one, and to make ones flesh to tremble; and such a time will come, my brethren, our glasse will bee once runne, our daies ended, our eies cloſed, our waies examined. Blessed shall hee bee that so liued as he was desired; so died, as that hee was missed: Vp then and be doing whilst yeares and strength permit; so long as there be arts to bee studied, histories to bee read, people to be instructed, pupils to be taught, Papists to bee confuted, fathers to bee purged, seruice to be done to God your Father, the Church your Mother, be not idle, remember what that Romane could say in somewhat a differing sense; Its better for a man to be dead, than not to liue; and whats idlenes but a liuing-dead-mans graue?

Seneca.

The last thing I would disswade (vpon this occasion) is prophaning of holy things, a sinne which after calling workes Gods seruants the greatest woe, and weighs heauily vpon the soule: the holy things of God are to bee vndertaken with holiest affections, and highest reuerence, hee that will bee negligent in matters of the soule, in passages with highest maiesty, where will hee be carefull? Are wee then to pray? let vs call our soules into Gods presence, and not slubber ouer his seruices: Are we to sing? let vs yoake heart and tongue together, and not di-

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uorce what God hath ioyned: Are wee to receiue the Sacrament, and ſit at Gods table? let vs come as to the feaſt of God, not man: Are wee to heare the word? let vs trauell with our hearts, that our ſoules may feele what God ſpeakes: Are wee to preach the Word? lets not play vpon Chriſts ſpeeches as wee would vpon *Ariſtotles*, but handle ſpirituall things with ſpirituall hearts.

Theſe things if we carefully heed, making it our ſtudy to auoid thoſe preſſing euils, & next to do the contrary duties, our comfort ſhall bee farre greater, our terrors far fewer than *Iudaſſes* were, and this (though not enough, yet) in this haſte muſt now ſuffice for this point: you would think mee ouerbold if I ſhould proſecute another point: may I with your fauours a little mention it, and I ſhall thinke my ſelfe beholding to your patience.

Something hath beene ſaid to the execution it ſelfe: ſtay wee our thoughts vpon the executioner: the executioner and malefactor are one and the ſame, *Iudas*; what was he? he was ſometimes a hearer of Chriſt, a diſciple, a publiſher of the Goſpell.

In the firſt voyage to the holy land, who more forward than *Iudas*? hee wrought miracles, hee preacht the Goſpell, none more, yet *Iudas* that could comfort others, cannot helpe himſelfe; hee that could diſlodge the enemy in anothers campe, is ſurpriſed in his owne.

Doct. In him we see the lot of wicked men; though happily they can comfort others, yet in extremity themselues sinke vnder despaire: wicked men do but speake like *Balaams* Asse, to anothers vnderstanding, not their owne: looke vpon *Iudas* at one time, and you shall finde him in his speeches full of comfort; let him practise vpon another, and hee can apply the best cordials; Christ (can he say) is come to binde the broken, to enlarge the prisoners, to saue the lost sheepe of Israel; theres no reason that any should despaire hauing such a Sauiour: but when it comes to his owne particular, and its fit the physitian should heale himselfe, Christ is as no Christ to him, the Gospell as no Gospell; hee is as farre from comfort, as if he had neuer preacht Christ: thus Iudas dresses good meat for others, but he (the Cooke) hath least part in it himselfe; nay, that which refreshes another, makes him sicke, and takes away his stomacke.

I cannot speake my minde at this time of this point, proofes therefore Ile forbeare; onely its needfull for me to expresse my selfe more fully in this point, & then I apply, and then I end: for explication in an Auditory so profound, I haue said enough, if I put you in minde of a two-fold distinction; we must make a difference between being tempted to despaire, and ouercome of despaire: for temptation, its out of question that a good man may be tempted to despaire, as well as *Iudas*: for being ouercome, there bee degrees

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to bee obſerued according to the acception of the word: for if wee ſpeake at large, a man may bee ſaid to bee ouercome when for a ſeaſon hee is foyled: if properly a man is then ſaid to be ouercome when he is, firſt, wholly, and ſecondly, finally vanquiſhed, hence we grow to theſe concluſions;

Firſt, a good man may both in ſome particular point, as alſo in the maine matter touching his owne ſaluation, be ſo foiled, that for the preſent Sathan may ſeeme to winne the field.

Secondly, no good man (but onely the wicked) can fully and finally bee ouercome of deſpaire.

Thirdly, wee muſt know, that the difference is wide betweene hauing comfort, and hauing the ſenſe and feeling of it: a good man may be depriued of the ſenſe and feeling of comfort as much as any, but neither of a right to it, nor poſſeſſion of it; a wicked man may be farre from all ſenſe.

To fall vpon that I aime at; Wee may diſcerne a three-fold difference betweene the Saints tryalls and the reprobates deſpaires.

The firſt is, in their entrance into the combat, the deuill comes vpon the wicked as a theefe vpon the drunken trauceller, either hee knocks him downe at the firſt blow, or elſe takes his treaſure without any reſiſtance; but the godly like a ſober man ſuſpects a theefe before hand, hath his weapons ready, ſtands vpon his guard, and

fights ſo long as hee can ſtand, he will plead for truth; ſtand for the truth of heauen; cry out of theft til the deuil hath either gag'd him by feare, or cheated him by craft.

The ſecond is in the very foyle, a wicked man is a meere coward, when the deuill hath bound him, hee dares not ſtirre, nor moue an eye, nor breathe, but lies as if hee were quite dead, as indeed he is. But contrarily, a godly man, though he be bound and taken priſoner, yet he is ſuſtained with a ſecret hope; and though in a paſſion he will ſay, he ſhall dye the deuils priſoner, yet anon will correct himſelfe: againe, though the deuill ſtand ouer him, as if hee would cut his throat in caſe he ſtird; yet now and then he will ſigh & ſteale a looke towards heauen, and giue a gird to get from Sathan: nay, though the deuill hath ſo guld him, that now hee is made for his ſide, & wholly bends himſelfe to plead the deuils cauſe againſt God and the truth it ſelfe, yet is there an holy ſeed abiding in him, and a ſparke of heauen, which will eſtſoones vtter it ſelfe to the eie of others, though not to his feeling.

The third is in the iſſue and deliuerance: when the deuill ſeizes vpon the reprobate, hee carries him quite away into his owne countrey, as wee ſee in *Iudas*. But though hee foyle, and binde, and carry away captiue the godly man, yet Chriſt (the Captaine of the Lords hoſts) comes to his ſuccour, and reſcues him firſt or laſt, ſometimes the deuill is got to the gates of death, of

hell,

hell, ſometimes he hath halfe executed the priſoner ere ſuccour comes; yet then comes comfort vpon the wings of the winde; the heauenly ſouldiers carry the ſoule to heauen, which the Deuill had deſtinated to hell: thus the Lord before the foile, helpes, in the foile ſuſtaines, after the foile, redeemes his priſoner. But thus it is not with *Iudas*, with any reprobate; the firſt blow ſmites him downe, the ſecond makes him yeeld, the third kils him out-right: *Iudas* is my warrant on the one ſide, *Iob* ſhould haue beene on the other, if I could haue ſtayed: but a word or two by way of application, and you are eaſed of me.

Is it thus with wicked men, that they carue all the beſt from themſelues? This may leſſon in two words two ſorts of men; Firſt, Hearers, they muſt not pleaſe themſelues (as moſt doe) with a forme; but muſt (as all ſhould) labour for the power of godlineſſe in their liues; he that is wiſe, let him be wiſe for himſelfe, and he that will haue comfort in time of trouble, let him make it his owne in time of peace and truce, elſe what will it auaile him to comfort others, and ſinke himſelfe, to haue that for others, which himſelfe hath leaſt vſe of? *Vſe.*

The ſecond ſort are Preachers, and here all of this ranke muſt be intreated to preach with the heart, as well as with the head; to fall-to themſelues, as well as carue to others; painfull ſtudie before-hand, and a cleanly conueyance of mat-

ters ſo ſtudied, are things which my ſoule can ſooner reuerence, than reach vnto: I am ſo far from diſliking either ſtudie in priuate, or order in publike, or from thinking thoſe the beſt Sermons that are moſt ſudden, that I haue euer held it a prophaning of the Word, to handle it negligently: I know mens gifts and occaſions are very different, ſome haue more leiſure to contriue, more ſufficiencie to put off their matter, than other ſome: I know alſo, that God will ſometimes abaſe his children in the very time of deliuery, when they are beſt prouided; that ſo he might be acknowledged and ſought vnto, both in ſtudy and Pulpit. And therefore when we of the lower forme doe ſhew faithfulneſſe to our meaſure, it ſhall be your part to giue vs that acceptance that God himſelfe doth. Notwithſtanding all this, I haue euer deemed it a moſt ſhamefull thing for a man whereſoeuer (eſpecially in ſuch a place as this, where hee hath ſo much time, ſo many helpes, ſo vnderſtanding an auditory) to lye hewing at a text as if he would lame it, through his meere negligence, and not any naturall defect. Let men then ſtudy as much as they will before-hand (the more the better, if Gods glory be their aime) yea & deliuer it with the beſt art and eloquence they can, ſo they remember that it is the beſt art to conceale Art, as the Orator ſpeakes, and the beſt eloquence that flowes naturally, and is not forced, (as euer a natiue beauty is better than a painted face.) But withall

withall let vs remember what *Bernard* ſaith (if that booke *De Conſcientia* be his) that all bookes are written to informe and amend this one booke of the Conſcience; all our reading, hearing, preaching, learning, muſt meet in this point; our aime in all muſt be our owne and others reformation: therefore muſt we reade, ſtudy, preach, that our liues may be amended; all muſt be reformed to action, we muſt not dwell in the porch of ſpeculation; what then we reade from others, let vs make it our owne for practiſe, and when we be to preach, let vs draw our matter deeper than the head, and fetch it further than from a booke; let vs ſpeake out of our owne feeling, and from our owne experience. Like good Phyſitians, let vs firſt practiſe vpon our ſelues, and like kind nurſes feed our hearers with that we haue eaten and made our owne; then ſhall our hearers hearts anſwer ours, as one Spring doth another, and that ſhall they feele in their ſoules, which comes feelingly and heartily from ours; then againe ſhall we haue ſo many arguments of comfort to our ſelues, as we haue framed to others, and reape with others, that which we haue ſowen to others; whereas, otherwiſe if we take vp all vpon truſt from other men, and haue not grace to preach to our own hearts in ſecret, before we come in publique, we may (perchance) ſpeake plauſibly, but not powerfully, or if to others edifying, yet to our owne no great comfort. But after a fine diſcourſe of patience

tience we shall be still froward; of humility we shall be still proud, of couetousnesse still worldly, of the mercies of God still comfortlesse: Oh then let heart, and tongue, and life agree together as they should in Christs Ministers, as *Ierome* speaks, and let vs with *Paul* club down our owne bodies, lest when we haue preacht to others, we our selues be reproueable.

Ad Nepotia.

Now the euer blessed God which hath giuen vs to heare, giue vs also to obey his holy Word; Lord heale vs of the faults reproued in vs, helpe vs to doe the duties laid before vs; make vs conscionable in our dealings with men, carefull to keepe our peace with thee, wise to saue our owne soules through Christ our onely Sauiour. To whom &c.

FINIS.

S. PAVLS CONFIDENCE.

DELIVERED
IN A SERMON
before the IVDGES
of ASSISE.

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O.
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By *Robert Harris.*

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S. PAVLS CONFIDENCE.

ACTS 24.16.

And herein doe I exerciſe my ſelfe to haue alwaies a Conſcience voyde of offence toward God, and toward men.

THe words read were vttered by *Paul*; the place where, was 1. Cæſarea, 2. the iudgement hall: the time when, when *Tertullus* the Orator had made a bitter inuectiue againſt him; the manner how, by way of Apologie and Defence, being deepely ſlandered. The order of them is thus: 1. hee

wipes away the Lawyers aſperſions in particular, 2. giues account of his life in the generall. And here (for here lyes our buſineſſe at this time) he doth two things, 1. he giues vs a ſumme of his Faith, *verſe* 14.15. 2. of his Life, 16. In point of Faith and Profeſſion *Paul* and wee agree, in Life & Practice we are far wide; & therefore we will dwell vpon that this houre. This verſe then containes the briefe and map of *Pauls* life; where firſt note his action *(exerciſe)* Secondly, the ſubiect of it, *Pauls* ſelfe. Thirdly, the obiect of it, *his conſcience*. Fourthly, the end of it, to haue it *voyde of offence* in all caſes, towards all perſons.

For the Firſt, *Paul* doth, as *Salomon* bids him, ſet his bones to worke, and all his ſtrength. Time hee neither idles nor ſleights, but vſes both diligence, skill and conſtancy together; for all theſe are wrapt vp in his word. ἀσκεῖν

For the Second, He thought it beſt husbandry to till his owne ground, beſt policie to bee wiſe for himſelfe, and to keepe home; and therefore he takes himſelfe to taske, and becomes his owne Phyſitian.

And in the third place, becauſe tis as good doe nothing as nothing to the purpoſe, he makes choyce of a good ſubiect to worke vpon *(conſcience.) Conſcience* is a thing much talked of, but little knowne, and yet leſſe practiſed than vnderſtood. I meane not a ſchoole Lecture, or Philoſophicall

phicall Diſcourſe; yet muſt I expound my Text. *Conſcience* is conſidered two wayes; one way by Philoſophers, another way by Diuines. Philoſophy and naturall Learning bring vs thus farre acquainted with the nature of *Conſcience*: i. the Maſters hereof (for the moſt part of them) make the ſoule a building conſiſting of many roomes, ſome higher, ſome lower; whereof the higheſt is the vnderſtanding. This vnderſtanding is either ſpeculatiue, containing ſome generall notions and principles of truth; or practicall, containing the like principles and axiomes of good things: for at the firſt there were (nay ſtill there are) ſome generall principles, belonging partly to knowledge, partly to practice, left in the ſoule of man. Now to this latter, belongs (in their iudgement) *Conſcience*, whoſe office is to reaſon and diſcourſe, and therfore belongs to the vnderſtanding: And its worke lyes about that which is good or bad, at leaſt doable; and therefore belongs to that part or reſpect of the vnderſtanding which is termed practicall.

In this, there is conſiderable, 1. the nature, 2. the working of *Conſcience*. The nature; ſo they conceit of it, as of a naturall facultie in the vnderſtanding onely or chiefly. For the working, it accompliſhes its owne operations, and driues them to an iſſue by diſcourſe, thus; That which I would not haue done to mee, I muſt not doe to others: I would not haue wrong done to mee;

therefore &c. This concluſion, is a concluſion of *Conſcience*; & for the premiſſes they haue in their diſtinct diſcourſes ſeuerall termes: but of them enough.

2 For Diuines; We may diſtinguiſh them into two fourmes: i. ſome are pen men of holy Writ, ſome only of priuate bookes. Theſe latter are not ſo attentiue to the terme as to the thing; and therfore they call ſometimes the power of ſo reaſoning, ſomtimes the whole reaſon and ſyllogiſme, ſometimes each propoſition apart, ſometime the effect and conſequent following ſuch an application and concluſion, by the name of *Conſcience*. But now come to the inſpired Prophets and Apoſtles, and there the word is vſed (as other words of like nature in like caſes are) two waies; 1. more ſtrictly and properly, when itis ioyned with other faculties of the ſoule, as *Tit.* 1. 15. 1 *Tim.* 1. 5. In the firſt it is differenced from the minde, in the latter from the will. 2. More largely, when tis put alone; and ſo it ſtands for the whole heart, ſoule and ſpirit working inwardly vpon it ſelfe by way of reflexe. So the Hebrewes generally ſpake, making heart, ſpirit, ſoule, conſcience, all one, eſpecially the two former. So *Iohn* ſpeakes in his firſt Epiſtle. Thus the word is here vſed, being referred both to God and man. *Pauls* conſcience, heart, and ſpirit, ſound one and the ſame thing in this place; the difference at the moſt is but in the manner of conſidering.

Cic. *pro* Cluen. *dixit conſcientiam mentis noſtræ &c.*

Well

Well, what would *Paul* with his conſcience? he would haue it *voyde of offence*: he would goe an end in the waies of God, without halting, without ſtumbling; for thats his alluſion. A wiſe Traueller, in a rough way, is loth to offend his foot, leſt that offend him: *Paul* is the ſame for his *conſcience*; by no meanes would hee wound that, leſt that ſhould wound him. Hence his ſtudie to keepe his *Conſcience voyde of offence*: Offence I ſay, firſt paſſiue: whereby his ſpirit might be grieued; ſecondly, actiue: whereby his ſpirit might grieue either himſelfe or others vnſeaſonably. This was his ſtudy, & thus inoffenſiue & ſtraight hee would bee with all perſons (*God and Man*) ſo that his *Conſcience* ſhould not bee vpon him for faltring with either, and (in all caſes, by all means, or at all times) as his words may indifferently bee conſtrued. Thus liued *Paul* at laſt, who was ſo wilde at firſt: why ſhould we deſpaire, hauing the ſame Chirurgian? But of the Words ſo much. Now for Inſtructions: your ſelues ſee many, let me commend the maine vnto you, and binde vp all in this one. ἁπλοῦς.

Doct. Chriſtians muſt haue a ſpeciall care of themſelues, that they doe not in any thing offend their owne conſciences. To keepe the conſcience from offence and hurt, muſt be the taske of euerie Saint. Looke how charie a proude woman is of her beautie, a wiſe man of his eye, a weake man of his ſtomacke; ſo (and much more than ſo) ſhould

ſhould a Chriſtian man be carefull of his conſcience, of his heart. Will you precept for this? *Solomon* ſpeakes home, *Pro.*4.23. *Aboue all watchings watch the heart &c.* That's the tower that commands, and Conſcience is one of the Iewels thats there lodged. Will you example? One *Paul* is ſufficient: Hee was once averſe enough, but after conuerſion (in point of faith) hee was all for Chriſt, (in point of life) all for conſcience, *c.* 23. *Heb.*13.18. Will you reaſons? There are enow both for the one and the other, namely, for heeding, the conſcience firſt; and each man his owne next. For the firſt, we will out of manie cull but two reaſons.

Acts 23.1. & 2 *Cor.*8. 21.

*Reaſ.*1. Giue the conſcience content and reſt, and it will pay thee a hundred fold, and proue to thee, (next to God its Maſter) the greateſt friend in the world: .i. the trueſt friend; whereas others are ſometimes too ſhort in reproofes, ſometime in comforts; mutter and will not ſpeake out, but thinke more than theyle ſay, and ſay more to others than to thy face; this friend Conſcience (if thou deale friendly with it) will deale friendly with thee. This will round thee in the eare, and ſay, This is well, howeuer it be taken; & therfore be not diſcouraged: this is naught, howeuer applauded or painted; it is ſtark ſtaring naught, pride, hypocriſie, &c. therefore amend. Ah (brethren!) as no friend lyes ſo neere vs, and can ſound vs ſo well as couſcience, ſo none will deale ſo plainely

vvith

with vs, if we doe not offend it.

2 Conſcience is the faſteſt friend in the world. Others goe and come, and ſtand afarre off, now at hand, now I know not where; but conſcience is no ſtarter, its neuer from our ſides, out of our boſomes: it rides with vs, it ſits with vs, it lyes with vs, it ſleeps, it wakes with vs: & as it can ſay much from God and of vs, ſo it will if not offended.

3 The ſweeteſt friend in the world. A good cheerfull heart (ſaith *Solomon*) is a continuall feaſt. Oh then a ſatisfied and pacified conſcience, what is that? what ioyes be thoſe which will carrie a man out of the earth, and make him ſay, Though I haue wife, children, friends, wealth, houſe, health, eaſe, honour, &c. after my owne heart, yet theſe are nothing to my contentments within? What ioies thoſe that will make one ſing vnder the Whippe, at the Stake, in the Flames? Oh Conſcience, thou haſt a ſpeciall gift in comforting, that canſt make the patient laugh when the ſpectators weepe; and carrie fraile fleſh ſinging and reioycing through a world of bonds, rods, ſwords, racks, wheeles, flames, ſtrappado's! theſe ioyes be ſtrong, vnſpeakeable indeed, this peace paſsing mans vnderſtanding &c. *Phil.* 4.

4 The ſureſt friend in the world. Other friends loue not to come to a ſicke mans bedde ſide, or if ſo, they cannot abide to heare his grones, to ſee a dead man; at the moſt they can but follow one to the graue: but Conſcience will make ones bed in ſickneſſe, and cauſe him to lye

the ſofter; will ſtand by him when he groanes, and doe him comfort; will hearten him vpon death, when its comming; and ſay, Thy Redeemer liueth; will whiſper to him when departing; and ſay, Thy warfare is accompliſhed; will lodge the bodie in graue as in a bed; manne the ſoule to heauen, and make him able to looke God in the face without any terrour: So faſt a friend is this, that when riches, husband, parents, friends, breath, life; nay, patience, hope, faith, haue left vs, in ſome meaſure, this will not leaue vs. And would not ſuch a friend, a friend ſo true, firme, kinde, ſure, be much made of? ſhall ſuch a one be offended?

Reaſ. 2. The conſcience offended becomes the foreſt enemie. The greateſt friends are bittereſt foes when once diuided: no wars to ciuill, to domeſticall warres. The neerer the worſe: and the conſcience is neereſt; and therefore (if an enemy) the heauieſt.

For this enemy is, 1. vnauoydable. Others may be kept off with ſtrength, or put off with skill: but ſo will not conſcience; no barres, no bolts, no bulwarkes, can keepe that from thy table, thy bed. *Belſhazzar* may ſooner keepe out ten thouſand Medes, than one conſcience: That will paſſe through all his Officers to his Preſence; and in the face of his Nobles and Concubines arreſt him, and ſhake him in deſpight of his ſecuritie. Not will this watchfull Officer be bobd with a bundle

Dan. 5. 5.

bundle of diſtinctions and euaſions. When God ſets it on worke, it marcheth furiouſly like *Iehu*, and will take thee vp with his anſwer, What peace ſo long as thy whoredom and ſins remain? As thers no reſpondent like conſcience, ſo no obiector like to that. A man may make a ſhift with a wrangling Sophiſter, with the Diuell himſelfe, better than with his conſcience. For no Diuell knowes that by me, which I doe by my ſelfe: And the conſcience ſhall haue hearing when the Diuel ſhall not; for conſcience is the Kings Sollicitor, and ſpeakes for the great King.

2. This enemie is vnſufferable: it ſtrips vs at one ſtroke of all other comfort. A ſicke ſtomack makes one wearie of his bed, chaire, chamber, houſe, meats, drinks; yea, that meate that before much pleaſed, now encreaſeth his ſickneſſe: So doth a ſicke conſcience; it takes away the relliſh of all naturall comforts, of all ſpirituall exerciſes and ordinances; and makes one a burthen and terrour to himſelfe. 2. it fils one full of horrours and vnhappineſſe. A wounded ſpirit who can beare? the Stone, Goute, Strangury, who can beare? Yes, &c. But when the pillars are ſhaken, that which ſhould beare vp all is wounded; when the heauens fight againſt a man, and a poore creature muſt wreſtle with infinite iuſtice, power, &c. oh how hard is this? The wrath of a King is terrible, the rage of Seas, of Fires, of Lyons; but ſtill here is creature againſt

creature, weake to weake: but who knowes the power of Gods anger, *Psal.* 90? Who can ſtand before that conſuming fire? not Men, not Mountaines, not Angels. The terrours of God and anguiſh of ſpirit caſts the Diuell himſelfe into a frenzie, and makes him mad; nay, a wounded ſpirit made the Heire of all things vtter his griefes in theſe ſad termes (*My God, my God*, &c.) That which a thouſand mockes, tenne thouſand priſons and perſecutions could not haue done; this one alone, when nothing elſe ailed him, was able to effect: and therefore good reaſon haue we to guard this part, and to giue our ſpirits no occaſion of griefe. And for the firſt, theſe Reaſons ſhall ſerue the turne.

Now touching the ſecond. Euery man muſt keepe his own vine, and pleaſe his owne conſcience. Why? Hold ſtill whileſt I poure in theſe Reaſons, becauſe I am in haſte. 1. Tis fit that euery one ſhould be beſt ſeene in his owne Booke: and tis a thouſand pities, that in this bookiſh age, this Book of Conſcience is leaſt ſtudied. 2. This is a meare-ſtone that diuides the Chriſtian and the Hypocrite. The Hypocrites knowledge runnes outward and fromward, the Chriſtians lookes inward and reflects vpon it ſelfe: the ones is ſcience, the others conſcience; the one loues to be doing with other mens conſciences, the other with his owne. 3. Heres the triall of a mans wiſdome. He thats wiſe (ſaith *Salomon*) will be wiſe for

for himself; and, The righteous hath care of his owne soule. 4. This watching at home, keepes out pride, iudging in businesses abroad, makes one quiet with others, tame in himselfe, low and base before God in his owne eyes. But wee must away. 5. He will bee a sorry Physician to others that hath neuer practised vpon himselfe in this kinde, &c.

Vse 1. Heres matter of complaint and chiding. I told you at first, that we are of *Pauls* Faith, not of his Life. Tis true in this sense: *Paul* professed the truth of Christ, so doe we; hee called vpon Gods Name, so we; he gaue assent to the Word written, so we; hee apprehended a life to come and resurrection, so wee: But now *Paul* dwels not in protestations and speculations; but hee comes to practice, to *conscience*: here we leaue him. In this age, conscience is vsed as loue is: We spend all in words, and send it away in complements; we keep none our selues. we haue (our *exercises*) now; but they are exercises of bodie, of estate, of wit, of memorie, of learning, they bee not exercises of conscience. No sooner can you name the thing before some kinde of Scholers, but they are presently disputing, What think you? Is conscience an act, an habit, or a facultie, or the whole soule with its eyes inward? or what is it? They spend the time in defining it, rather than in refining and reforming of it. Hereof comes it, that when they are sent for to a sicke pa-

rent, they be as farre to ſeeke, as that Phyſician who hath read much, but practiſed nothing. And for the many; once mention conſcience, and they will quickly put you by with a rude Prouerb, That conſcience was hanged a great while agoe. Thus the terme is now growne odious, the thing it ſelfe a meere ſtranger. Certainely, tis few mens exerciſe to ſtudy conſcience; their (owne) conſcience. Indeede Flyes are buſie about others ſores, & ſo is the world about others conſciences. Euery one now is a maſter, nay one man is many maſters. He will ſit and keepe Court in the conſcience of a thouſand; Lord it ouer his brethren, his betters; iudging all callings, all profeſſions, all conſciences, but his owne. I will not ſpend breath vpon ſuch as barke at all good, becauſe they would haue none in the world. I wiſh that all the paines of ſome Profeſſors were not ſpent in this; euen in rifling others conſciences, rather than their owne. Religion, religion is ſomething elſe than a iudging of other men. After meate, the heate ſhould repayre homeward; not flye as farre off from the heart and ſtomacke, as the body will beare it: and when we haue heard a Sermon of conſcience, we ſhould recoyle vpon our ſelues, with, What haue I done? or, What ſhall I doe? not looke vpon another, and carue all to him; much leſſe flye vpon them who ſtand as farre off vs, as the King hath land. Oh men vnwiſe, who are more troubled with others diſeaſes than their

Iam. 3. 1.

own;

owne; and more desirous of peace in their neighbours houses than at home. Well, *Paul* would haue beene sorry to see his neighbour suffer shipwracke: but yet hee is most chary of his owne vessell, lest that should dash and receiue some bruise: by no meanes would he haue his conscience offended. But out vpon such Christians as this age brings forth; feare of man, hope of gain, loue of honour, of ease, of fauour, will make them run ouer their conscience and all Gods mounds. Rather than the man will endure the frownes of his Master, the wife of her husband, the tenant of his Landlord, hee will lye, cousin, sweare, runne, ride, doe anie thing on the Sabbath: nay, for one pound, shilling, groat, penny, you may hyre a man to gash his conscience; so little care haue men of giuing it offence. But how farre stretches *Pauls* care? To all cases, to all persons. To all? To all certainly, at all times: first, towards God, secondly, towards man. Towards God: Marke this all yee Ciuilians, that cry out as *Nebuchadnezzar*, *Dan.* 3. of disorder, so yee of Conscience, What conscience, what conscience? when you are worst your selues. A good conscience must begin with God; you neyther begin nor end there. A meere carnall ciuill man is all for man, nothing for God: he payes men their owne, liues quietly and fairely to the world-ward, and therefore thinks himselfe a man of conscience. But what conscience is in this, to deale wel with the subiect

and

and not with the Prince? What conſcience in breaking the firſt article of agreement betweene God and man, which is, to know him? What conſcience, to dwell in Gods houſe and pay him no rent; to enter into bonds, and neuer thinke of payment; to ſmite God with oathes for mans offences; to ſteale away time from God, when hee hath giuen vs much? Shew mee a meere carnall ciuill man that makes conſcience of the firſt, ſecond, third, or fourth Commandement; of getting knowledge; of ſetting vp God in his houſe; of forbearing an oath; of keeping the Sabbath, &c. Verily, where there is no God, there can be no confidence: And ſuch a man is without God in the world.

For the ſecond, *Pauls* conſcience reacht to men alſo. Let all Profeſſors (as they wilbe called) note this, A good conſcience begins with God, but ends in Man. A conſcionable man, as he muſt be a profeſſor, hearer, louer of the Word, a keeper of the Sabbath, a zealous obſeruer of the firſt Table: ſo muſt he be a peaceable, iuſt, ſober, free, kinde, honeſt man, and deale ſquarely with all men. Thus it ſhould be: But O times, O manners! now Profeſſion is become loathſome; and, to ſay the truth, the behauiour of many is ſuch, that it would make an vnſettled man call into queſtion all Profeſſion, all Religion, all Conſcience almoſt. We talke of Conſcience; but where is it? who makes conſcience of his words?

who

who of his bargaines? who of his place or promiſe? Euery man cries out of other: but who diſcharges his owne part? Wee haue a ſaying in Gods Book, He that prouides not for his kindred, is worſe than an Infidell. What cares the rich if his poore kinſman ſtarue? We haue a precept, Husbands loue your wiues: What conſcience is made of this? We haue a commandement, Speak not euill of the ruler: Wee haue a charge, Doe good againſt euill: A charge, Toyle not to bee rich, Defraud not, Whiſper not, &c. A command, Be rich in good workes: Faſhion not your ſelues to the world: What ſhall's ſay to theſe things? Is there a conſcience at all? Any certaintie in the Word at all? Any heauen, any hell? What doe we mean thus to ſlubber ouer matters? If we beleeue nothing, meane nothing in good earneſt, why doe wee diſſemble? why forbeare wee any thing? If we be in earneſt in one cõmandement, why not in all? If in one thing, why not in euery thing, as *Paul* was? He was ſtill like himſelfe, at all times, in all caſes. We haue our reſerued caſes. One wilbe a Chriſtian, and a man of conſcience: but hee hath his infirmitie; hee doth not loue his wife. Another will be your hearer: but hee muſt liue by his trade. A third will be your conuert, ſo you will helpe him to aboue ten in the hundred: the iuſt rate he likes not, it ſounds like Vſurie; but as much aboue as you can, with a good conſcience. A fourth will giue ſomthing to a Preacher,

vpon condition he may bear the Preachers purſe, and bee his Farmor. A fifth will ride with you from morning to night; ſo hee may hold his finger ſtill in other mens ſores. Away, Hypocrites, away, make no more profeſſion, talke no more of it, till you meane to be honeſter men; either ſhew vs *Pauls* conſcience, or none. If you cannot reach this here; yet you muſt that there, *Heb.* 13.18. Deſire to liue, &c. elſe there is no truth in you, no comfort for you, no heed to be taken of you; downe you will when a little preſt, like a hollow wall.

2. All ye of *Pauls* Profeſſion, vſe this exerciſe, ceaſe from others; beginne with your ſelues; trauell not ſo much for good houſes, good liuings, good faces, good heads, as for good conſciences; ſeeke not ſo much the fauour of the world, the countenance of Princes, as of your owne conſcience. Here ſtudie, here ſweat, here labour to be throughout blameleſſe. Oh the peace of a quiet and well pleaſed conſcience is great! the boldneſſe of him that hath it, is great; he eats well, ſleepes well, dwels well, liues well, hee is in much ſafety, hee can hold vp his face ioyfully before a world of accuſers. So is not the vnconſcionable: Euery buſh is a man, euery man an enemie, euery leafe an executioner. A ſound of feare is in his eares, and the noyſe of troubles makes him aske, Who can ſtand before a continuall burning? As for libertie, thats loſt: he muſt

not

not ſpeak againſt others, leſt they ſtop his mouth: he muſt bee a ſeruant to euery one, of whom hee would borrow a good word. For the purpoſe: Say a man be couetous; how muſt hee crouch to euery one for his word? how many apologies and excuſes muſt he drop at euery doore? whereas a good conſcience concludes, I haue done my beſt; and now let them ſay their worſt, I will weare it as a Crowne. Well then, ſith ſo many ſweet things be bound vp in conſcience; peace, comfort, courage, libertie; eſteeme it highly, & reſolue with *Paul*, I had rather dye than loſe my reioycing this way. Loſe it if you will not, take vp his exerciſe, and keep it from offence. Which that you may doe, I will ſhew you theſe things.

1. What it is to offend the conſcience: 2. what be the degrees of this offence: 3. what the means whereby: 4. what the remedies: 5. what the letts in the vſe of theſe remedies.

Firſt, to offend the conſcience, is to trouble the welfare of it. The foot is then offended, when the health of it is impeached, and the exerciſe of it hindered, that either it cannot ſtir at all, or not ſtraightly, and with any eaſe. Thinke the ſame of conſcience: the health of it ſtands in three; 1. in the cleareneſſe of it: 2. in the goodneſſe of it: 3. in the liuelineſſe and ſenſibleneſſe of it; as tis in the eye: the clearneſſe of it is double, 1. oppoſed to ignorance and deluſion: 2. to hypocriſie and falſeneſſe. The goodneſſe of it ſtands

in the quietneſſe and peace of it: And thereto is oppoſed, 1. a troubled conſcience, and, 2. a benummed conſcience. The tenderneſſe of the conſcience, is its quickneſſe in apprehending its owne eſtate, and iudging of its owne doings: Whereto is oppoſed 1. a ſleepy, 2. a dead and ſeared conſcience. When any thing is done or left vndone, whereby the cleareneſſe, quietneſſe, or working of the conſcience is any way impeached, then conſcience is offended.

Secondly, the degrees of theſe offences are diuers, as a man may more or leſſe wound his foot againſt a ſtone. 1. there is a tempting of the conſcience: when a man vnreſolued of the lawfulneſſe of a thing, venters vpon it as vpon meat neuer tried before: 2. a wounding of the conſcience: when a man for feare, hope, &c. doth a thing againſt knowledge: 3. a killing of it: when he trades in knowne ſins, of purpoſe to paue and brawne his conſcience.

V. notes on Prou. 18.

3. The meanes, whereby the conſcience comes to be offended, is double: 1. when we are wanting to it: 2. when wrongfull to it. Wanting, when we doe not watch and ſaue the conſcience, as we doe the eye from duſt. 2. When we do not ſpeedily looke to wounds, if any. If any thing breed in the eye, it may ſoone be loſt: The conſcience is a veſſell that muſt bee waſht daily (as dimme eyes bee) and that by Repentance and Faith.

3. When

3 When wee doe not eſtabliſh the heart and conſcience. A weake childe ſoone ſtumbles, vnleſſe vpheld; ſo conſcience. This muſt be vpheld firſt, by grace, ſecondly, by conference &c.

2 Wrongfull to it; 1. when wee hinder the worke of it: for euery thing delights in acting its owne operations: 2. when we force ſinne vpon it againſt light of nature or grace, eſpecially groſſe ſinnes.

4 The remedies: 1. Pacifie it; not by dawbing &c. but by Gods meanes. 1. The ſinne offending muſt be reuerſed; as meate that will not be digeſted: it ſticks as an arrow in the fleſh, that muſt be pluckt out by repentance and ſatisfaction. 2. Chriſts bloud applyed, the onely ſalue for a ſicke ſoule. 2. When reconciled, peace muſt be maintained. Here take theſe rules: 1. do nothing wilfully againſt conſcience; 2. nothing doubtingly when reſolution may be had; 3. nothing blindely: for meat vnwittingly taken, may after trouble.

5 Thus you ſee directions. To the end that you may practiſe, remoue 1. letts; which are of two heads: 1. want of will, 2. want of skill. The firſt ariſes from three wants; 1. of faith, as if the courſe were vnprofitable, 2. of loue to Gods truth, man, &c. 3 of truth and vprightneſſe: wee had rather be hypocrites than otherwiſe &c. See all, 1. *Tim.* 1.5. 2. Want of skill; which ariſes 1. from want of vnderſtanding the Word, 2. want

of experience, 3. want of exercise &c.

Then sith in this vessell (Conscience) lyes all our treasure, faith, life it selfe, &c. therefore preserue it well, get ouer all difficulties, helpe faith, loue, truth &c. vse all meanes &c. follow *Paul* till thou canst say with him, I desire to keepe a good Conscience.

3 Apology for such as stand vpon Conscience. These are the worlds fooles; but tis no matter, they are Gods iewels and delight: and when they stand, as *Paul*, before the iudgement seat of man, nay of God, they shall finde a good conscience a better brest-plate and buckler than a world of wealth. Onely be sure of this; 1. that tis conscience. There be two things in the world that look a little like it, but are not conscience: 1. Custome, which breedes in blinde men, Popish persons, and most vnregenerate men, who haue had good breeding, a kinde of trouble and regret; which is no more conscience than the aking of the stomacke when it wants its set meales. 2. Preiudice and conceit, when a man vpon some presumptions and probabilities hath pitcht vpon a conclusion, (eyther for or against a thing) and will not be remoued. True Conscience differs from both these: For first, that knowes it ground; secondly, that ground is some Scripture: which because it may bee haply mistaken, therefore conscience is euer teachable, as willing to heare as to speake, to lay downe as to take vp an opinion. Not so the o-

ther:

ther: they are violent if opposed, and euery man that thinks not as they thinke, wants iudgement, or truth, or both. 2. This conscience must bee cleere towards God and man, and haue both it eyes. What hath the hypocrite to doe with conscience? A man of conscience must and vsually will be suteable and throughout orderly; though I doubt not, but that there is a partiall hypocrisie, as well as ignorance in some men at all times, and in all men, euen in Saints, at some times. 3. It must be our owne conscience, as *Paul* here speaks: and fourthly, to make an end, a good conscience must bee qualified as is heauenly wisedome (for this is a great part of it,) How is that? St. *Iames* shewes it, *chap.* 3. 17. 1. pure in it selfe, 2. peace, towards others and it selfe, 3. moderate, and not exacting extremities, 4. teachable and easie to be perswaded, 5. pitifull and helpefull euery way. And as it must haue these excellencies, so must it bee voyde of partialitie in causes and persons, and of hypocrisie betweene God and it selfe. And hee that hath such a conscience, or labours for such with *Pauls* exercises, shall hold out his profession, and hold vp his face, when a thousand others shall blast and wither.

FINIS.

THE BLESSEDNESSE OF A SOVND SPIRIT:

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WITH

THE MISERY OF A WOVNDED SPIRIT.

Where first a ſound Spirit is deſcribed and differenced, and Lets diſcouered, Helpes preſcribed.

By ROBERT HARRIS.

LONDON,
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THE BLESSEDNESSE OF A SOVND SPIRIT.

PROV. 18. 14.

The ſpirit of a man will ſuſtaine his infirmitie: but a wounded ſpirit who can beare?

THis is a ſhort Text, but exceeding rich; the greateſt good and euill incident to man (in this life) are matched together. And it is done of purpoſe, that ſo each might illuſtrate other.

The commended good is firſt deliuered in theſe words, [*The ſpirit of a man will beare out his infirmitie:*] 1

The diſſwaded euill is next ſubioyned, in theſe words [*But a wounded ſpirit who can beare?*] 2

Subiectum prædicatum.

1 In the firſt, wee muſt take notice what the thing is whereof *Salomon* ſpeakes, and what it is that is affirmed of it. The thing is [*The ſpirit of man*] man conſiſts of two parts, a body, and a ſoule; which ſoule ſometime from its ſpeciall ſeat is termed [*Heart*,] ſometimes from its naturall office and effects, life, ſoule, breath; from its ſpirituall, is termed conſcience, ſometime from its cauſes ſpirit, (being for its matter not bodily, but ſpirituall) and for its originall, inſpired and inbreathed. This ſoule and ſpirit of man being ſound and vnwounded (for ſo the oppoſition leads vs to take it) doth beare vp and

2 beare out its extremity: that is the ſecond thing, where euery word is weightie, and of great latitude. The ſpirit (of man) of euery man (for ſo both Grammar and Logicke beare it here) beareth (with patience, ſtrength, comfort, conſtancie, till it hath borne one quite through) his

אוש ובלבל מחלהן wound and maladie, that which for the preſent the diuine prouidence layes vpon him, his preſent burden (which euer ſeemes the foreſt) what euer it be, by whomſoeuer impoſed, how long ſoeuer it lie, whereſoeuer it light, ſo long as the ſpirits-ſelfe remains vnwounded, it wil beare it, and beare it againe moſt manfully, this the firſt thing the bleſſing commended, *a ſound ſpirit*.

2 The miſery deſcribed and diſſwaded is a wounded ſpirit, oppoſed to the other: Firſt, in its affection (it is wounded, bruiſed &c.) Secondly, in its effect, it is vnſufferable, it cruſhes a man (any

(any man) *(who can beare it?)* That is to say, none can. For so vsually (though not euer) those Rhetoricall questions must be resolued. If the question be negatiue (so to speake) the answer is affirmatiue, as in *Iob* 31. *Is not destruction to the wicked?* The answer implied is, *Yes.* Contrarily, if the question be affirmatiue, as *Who can beare it?* The answer is negatiue, *None can.* The opposition then is cleare, there is a spirit, and a spirit, comfortable, and broken; the one enables any (the poorest man) stoutly to endure any the greatest misery: the other so crushes the stoutest, that he cannot sustaine himselfe without other pressure in the midst of all other naturall comforts and contentments. Iob 31.

For the first, the Doctrine lies before you, which is this: That a confortable spirit is vnconquerable. *Doct.* 1. *Propounded.*

As none other good can match it, so no outward euill can ouer-match it.

There is a three-fold comfort and contentment which mans spirit is capable of. One naturall, arising from the goodnesse of mans naturall temper in body, bloud, spirit, and which is that which beares the vsuall name of chearefulnesse. 2 *Expounded.* 1.

A second morall, arising from the exercise of morall vertues (especially high and heroicall vertues) which breed a kinde of solace and contentment in the exercise, and worke delight. 2

Thirdly, Spirituall, arising from the presence 3

and sense of Gods holy Spirit curing vs, helping vs, and sealing vp to vs the euerlasting loue of God in Christ Iesus.

The point must be vnderstood of this last, which excludes not the former, but eminently and vertually includes and containes them also.

Thus then, that spirit which is supported by the Spirit of God, and comforted with the true consolations of that Comforter, is inuincible: mans spirit (made comfortable with spirituall comforts) is vnconquerable. Indeed naturall chearefulnesse may be ouertopt with sorrow, comforts springing from a faireneſſe of cariage, and freedome from staring sinnes may soone be dashed, but spirituall comforts which grow from the apprehension of Gods loue, and are grounded and built vpon God, are impregnable.

3. *Proued.* The heart fortified with these cannot be vtterly foiled; suppose rumours and feares besiege him. The peace of God, and his peace with God, keepes him in minde and heart, as safe as if he lay in garrison, &c. *Philip.* 4.7. He is as quiet as *Elisha* in *Dothan*, or *Dauid*, when in the middest of thousands hee could sleepe and wake, and wake and sleepe againe, *Psal.* 3.5.6.

Philip. 4.7. Φρουρησει.

2. Suppose troubles throng in vpon him as fast as vpon *Iob*, troubles in his estate, troubles in his house, troubles in his children, troubles in his body; so long as there is peace within, hee can say, the Lord gaue children, the Lord gaue cattell,

tell, the Lord gaue health, wealth, yea all hee hath, and therefore with *Iob* concludes, *The same hand that first gaue, hath now taken, and blessed be that hand, Iob* 1.

Suppose hell is let loose vpon him, and the Deuill lets slip all his dogs at once, some barke, some bite, all chase and persecute in all extremitie; yet the comfortable spirit shrinkes not, *Paul* is scoffed, he beares it, *Paul* is stocked, hee beares it, whipped, he beares it, stoned, he beares it: and how I pray you, with head and shoulders? nay, with life and spirit: *In all these*, saith he, *we are conquerours, and I reioyce in my infirmities, as afflictions abound, so consolations much more*; yea he sings: true, a *Paul* doth this; but who else? why others also, as *Acts* 5. 3 Rom. 8. 2 Cor. 1. Act. 5. 4.

Obiect. These are men of extraordinary spirits, but what doe ordinary Christians? why, see in *Hebr.* 10. They were flouted, reproached, afflicted, impouerished, yet beare it, and how? with ioy. And *Hebr.* 11. see how they were vsed, so persecuted, as they were glad to liue in caues and dens of the earth, and wandered vp and downe in sheepe-skins, and Goat-skins, and yet beare it, and stand it out: true, but why? because they could neither will nor choose; no, they might haue beene deliuered vpon conditions, but they would not embrace libertie and peace vpon any sinfull termes; so that whether they be euills feared, or felt, euils growing from our selues, or others; a comfortable spirit receiues Hebr. 10. 34.

the

the charge manfully, and goes vnder the burden cheerefully.

Reason 1. The Reason why such a spirit will beare its full burden chearfully, is because it improues all parts, chiefly Reason, and that is a strong bridle, which both checkes passion and vpholds the head. It is much that the Heathens endured by the power of Reason, a Christian may doe more, because grace refines and fortifies Reason, and cleares a mans sight, partly by expelling the mists that arise from the valley of the affections, partly by aduancing Reason to a higher pitch, for Reason and Grace differ in sight as a high and low man, Grace being the taller lifts vp Reason, and makes it see ouer those miseries that reason of it selfe could see no end of, and hence perswades patience.

Reas. 2. Secondly, a comfortable spirit carries with it a good conscience, confidence and boldnesse; discouragement still weakens: but a good spirit sends forth those warming graces into the whole man (that is to say, Christian courage, boldnesse and the like) which keepe a mans head aboue water in all miseries.

Reas. 3. Thirdly, a comfortable spirit hath a present remedy if any thing offend it (as some stomackes haue by vomitting) it runs to God, nor is it close and reserued (vnseasonably) towards Man, and so after some meanes vsed, it recouers it selfe, a good word raises the spirit thus vttering it selfe, *Prou.* 12.25.

Fourthly,

Fourthly, a comfortable ſpirit is not alone, a good heart hath the Word on its ſide, Chriſt on its ſide, and *the Spirit of God helpes*, as *Rom.* 8. and *the ioy of the Lord is ſtrength*, *Nehem.* 8. and *the Spirit of God is a Spirit*, ſaith *Paul*, *of power and ſtrength*. We ſee Satans ſpirit can breake thorow many bonds (as in the Goſpell) benum a man in greateſt torments, (as in ſome Heretikes) how much more then ſhall that ſpirit, which is accompanied with Gods Spirit, breake thorow all? *Reaſ.* 4. Rom. 8. Nehem. 8. 2 Tim. 1. 7.

But as we muſt note the reaſon why, ſo wee ſhould haue noted aboue the extent, how farre the ſpirit ſuſtaines a man: Firſt, Generally in all things touching his calling and condition, conſidered: Firſt, as a man. Secondly, a ciuill man. Thirdly, a Chriſtian man. More particularly, it vpholds him in being, and keeps out death till it may depart with honour. The ſoule it ſelfe departs with its treaſure and paſſes through all pikes home to heauen, and leaues the body not without hopes of following it in due time.

Secondly, it vpholds him in libertie, though the outward man be reſtrained, yet the ſoule knowes not what captiuity meanes, in deſpight of all encounters it will to heauen and there be free. 2

Thirdly, it vpholds one in confidence, and makes him ſay, *Yet there is hope*: and, *Though hee kill me, yet I will truſt in him, I will not forſake my vprightneſſe, &c.* 3 Ezra 10. Iob 13.

4 Fourthly, it vpholds him in chearefulneſſe: as the mother cannot but ſmile in the morning, if the childe laugh vpon her, though ſhe haue had a tedious night with it; ſo Gods childe cannot but laugh vnder all, if God ſmile vpon him, and pull vp his feet as *Iacob* did when he lay a dying. In Gods light, he ſees light in greateſt darkneſſe, and the coũtenance of God is more to him *than corne and oile*, yea than life it ſelfe: *ſhew vs thy face and we liue*, ſaith the Church often, *Pſalm.* 80.

Pſal. 4. Pſalm. 63 3.

Vſe. See firſt (for humbling) whence our foiles and failings ſpring, not from the greatneſſe of our afflictions, but from the faintneſſe of our ſpirits: ſo that hence we may inferre for our ſelues, what *Salomon* doth for others, *If we faint in the day of trouble, our ſtrength is weake:* indeed when the childe ſtumbles, he blames not his owne feebleneſſe, but outward impediments: ſo we, when in ſickneſſe we fret and chafe, when in paine we rage and cry, when in pouertie we ſhrinke and ſhiuer, when in perſecution we quake and tremble, when in our callings we faint and droupe; we doe not looke inward and obſerue the guile, guilt, vnſetledneſſe and feebleneſſe of our ſpirits, but runne outward to the occaſions, and complaine: Our ſickneſſe is ſuch, as none can beare; our paine ſuch, as none can brooke; our ſtates are vncurable, our incumbrances vnſufferable, and the miſeries and troubles wee are put vnto intolerable. Iuſt like the ſore childe, who cries out of his ſhooe, when the fault is in the

Prou. 24. 10.

the foot; and the ſicke patient, which faults his bed, when he ſhould his backe. For firſt, what ſaith *Salomon, The ſpirit of a man* (rightly ordered) *beares his wound:* if ſickneſſe be the wound, a good ſpirit will beare it; if pouertie, if diſgrace, if impriſonment, if fire, a good ſpirit will goe vnder all. There is no gulfe ſo deepe, but a good ſpirit will thorow it; no mountaine ſo high, but a good ſpirit will ouer it. Next, we ſee *Salomons* words verified in many inſtances; *What wound hath not a good heart borne heretofore?* ſpeak of pouerty, ſome haue ſung vnder it; of paine, ſome haue laughed at it; of impriſonment, ſome haue reioyced in it; of flames, ſome haue embraced them with cheerefulneſſe. Whence then is it, that where others ſing, wee weepe, where others reioyced and triumphed, we are altogether diſheartned and diſcouraged? Is it becauſe our miſeries and trialls are greater than others? Alas no, they muſt not bee brought into any compariſon with other mens, with *Iobs*, *Pauls*, the Martyrs. Whence then is it? truly the diſtraction growes from the Inſide, they were vpright, we guilefull; they were at peace with God, we are vnreconciled; they were filled with the treaſures of wiſdome, faith, zeale, and the like, we are empty; they were rauiſhed with the comforts of God and conſolations of the ſpirit, wee are vnacquainted with them; they were armed with the power of God and patience of Ieſus Chriſt, we are naked; they kept themſelues in

the loue of God, wee interrupt our peace and make a breach into our consciences. Hence they looked vpon Men, Lions, Deuils, with an vndaunted countenance, and walked thorow rackes, and gaoles, and gyues, and deaths, and hells, without startling, and we flie when none pursues vs, and quake at the shaking of a leafe: oh now see your weakneſſe and say, my griefes, my troubles, my burdens be not greater than others; but my truth, faith, humility, peace, ioy, patience, courage, comfort in the inward man is leſſe than others, elſe I might beare my burden, ſith a good ſpirit will be, as *Simon* to Chriſt, his Croſſe-bearer.

Vſe 2. Secondly, it may ſerue for inſtruction; hence learne *Pauls* art, how to beare any thing: a Chriſtians dutie ſtands in theſe two things: Firſt, to doe any good: Secondly, to beare, if need be, any euill: this latter is hard, but not impoſſible to a man-like ſpirit; there is an art of bearing worth the ſtudying, ſome men deſire to know all things, ſome to doe any thing, but he is likelieſt to ſpeed beſt, that can endure any thing, that can with *Paul* abound and want, be in good and euill report, can be ſicke, can be pained, can looke vpon fetters, and whips, and ſtockes, and ſtones, and deaths as *Paul* could; he is a happie man whom God will not hurt, whom men, nor deuils, nor things preſent, nor things to come can hurt; labour to be thus happy.

Philip. 4.

Queſt. But you will ſay, how ſhould wee attaine to it? *Anſ.*

Anſ. Why get a good ſpirit, firſt naturally good, a chearefull ſpirit. That, if a man be ſicke, is a medicine, ſaith *Salomon*, a good cordiall. Prou.17.22. That, if a man be poore, is a continuall feaſt; if Prou.15.15 23. pained, is health to the bones, eſteeme of that as of a great mercy: A nimble hand, a nimble foot, a nimble eye, a nimble wit, a nimble tongue is good, but a nimble ſpirit is better; therefore if thou haſt that, be thankfull and chearefull, if thou haſt it not, endeuour to get it, and being dull, whet it. Secondly, ſpiritually good; nature may be ouercome, that is as the ſtring of an inſtrument which ſnaps in two, if it be ſtrained too high: thus ſome croſſes are too hard for nature, for nature hath its latitude, as a bow its compaſſe, and muſt not be ouer-maſtered. But ſpirituall ioy cannot be loſt, *none can take it from* Iohn 16. *vs, Iohn 16.* It cannot be vanquiſhed, it is ſtrong; therefore get this, and keepe this, which that you may doe, thus doe.

Firſt, if you will haue ſpirituall ioy reſt with you, you muſt diſlodge and diſcard two home-bred Inmates; as firſt, carnall delights; ſecondly, ſinfull luſts. Firſt, take heed of entertaining carnall delights, reſt not in wealth, truſt not to men, rely not on wines, meats, muſicke, pleaſures, company, &c. theſe will deceiue in times of diſtreſſe; beſides that, nature quickly putrifies and turnes to corruption, and ſo proues baneſull. 1

Secondly, take heed of ſinfull luſts, theſe are 2

so farre from bringing peace to the soule, as that
1 Pet. 2. 12. σπαλδιον. *they warre against it*, as *Peter* saith. They are so
farre from comforting, that they oppresse, as our
Luke 21. 34. Sauiour Christ teacheth; the end of this mirth is
Rom. 2. heauinesse of spirit, sorrow, feare, anguish, tribu-
lation and wo vpon euery soule that sinneth, &c.
Therefore conceiue of sinne (yea euery sinne) as
of a disease, a wound, an enemie to peace, and
complaine and striue against it, for so long as sin
is relished, no peace nor strength can be had.

2 Secondly, (these two euills purged out) thou
Of meanes of comfort, see more Psal. 43. must apply thy selfe to means of comfort, which
giue, first entrance, secondly accomplishment
to thy comfort. Of the first sort, our Sauiour in
Matth. 5. the fifth of *Matthew* mentions these:

1 First, pouerty of spirit, a man must first see
himselfe destitute of all good, and meanes to at-
taine it, and be emptied of the creature.

2 Secondly, he must mourne, for that leads to
true comfort, godly sorrow lets in spirituall ioy.

3 Thirdly, he must be meeke, and put vpon him
a resolution of suffering any thing for righte-
ousnesse sake.

4 Fourthly, bring good affections to all Gods
ordinances, and draw waters with ioy out of
Gods sauing wells, *Esay* 12. and drink of Christs
wines, *Cant.* 2. 4.

Lastly, he must get faith in Christ, cast him-
selfe vpon Gods mercies in Christs merits; and
thus it is gotten.

Now in the next place care must be had to
keepe

keepe this life of ſpirit, as well as to get it; and to doe that,

Firſt, a man muſt keepe himſelfe vnſpotted of ſinne, and not returne to folly; but if he be ſoiled, ſtill waſh, make euen by euening, as in the Law. 1

Secondly, walke in truth and faith, ſtill exerciſe faith (to begin with that firſt) in meditating of, and applying the promiſes generall and particular. 2

Secondly, ſtill walke in the light, and keepe thy ſelfe in Gods preſence, ſo peace ſhall be vpon thee, and the ſpirit will be held vp in cheareſulneſſe, is nothing heauie, nothing better, a man ſhall be able to goe thorow fire and water. 2 1 Iohn 1.

Thirdly, this is for comfort to thoſe that haue ſuch a ſpirit; natural courage and chearefulneſſe carries one thorow many things, ſpirituall courage carries thorow all; that which nature (fleſh and bloud) quakes at, grace will trample vpon; nature ſhrinkes at paine, grace beares it; nature yeelds to ſickneſſe, grace ſtands it out; nature buckles and bends vnder griefe, grace ſwallowes it vp; nature quakes at death, trembles at the racking of the ſinewes, breaking of the bones, broiling in the fire, and the like, and cries out, Oh it is intolerable; grace ſpeakes in his words, I can doe any thing through Chriſt that ſtrengthens me, *Philip.* 4. *Vſe* 4.

And when it is put to it, then it workes moſt powerfully, a Chriſtian neuer knows his ſtrength (rather

(rather Gods ſtrength) till hee be put vpon it, then he findes that tolerable, which he thought to be intolerable, and there meets with greateſt comfort, where he expected leaſt, and as a man in bed (whileſt he plods on the ſtormie weather abroad) thinkes it not to be endured, but when hee is one in it (what with buſling, what with cloathes) he paſſes thorow it; So it is here, &c.

O the ſtrength of the ſpirit, it is great, he is ſtronger that is in vs, than he that is in the world.

Magna eſt vis conſcientiæ in vtramq; partem. Cic.

Oh the power of conſcience both wayes, as it makes a happie eſtate miſerable, if bad; ſo, a miſerable condition bleſſed, when good.

Oh the conſolations of the Lord, they are vnſpeakable: the rage of fire, beaſts, men, deuills, &c. doth not paſſe vnderſtanding. Reaſon can fadome finite things, but the comforts of God paſſe all vnderſtanding: wee cannot conceiue how a man ſhould beare ſuch things as ſome haue borne; but we ſee they did beare them, we ſee our ſelues borne thorow thoſe things, which we thought before vnſufferable. Therefore reſt on God, hold your hearts in peace with him: Reioyce in him, and your ſpirits and Gods Spirit (ioyning together) will beare any burden that hee will lay vpon you; his promiſe is paſt, you ſhall not bee tempted aboue your ſtrength, *1 Cor. 10.*

1 Cor. 2. 9. Philip. 4. 7.

Vſe 4. Fourthly, bleſſe God for a good inſide, you that haue it euer bleſſe him for a purified conſcience, a quiet ſpirit: this is your life, your meat,

your

your ſtrength, your all in all. This makes the Chriſtian laugh better cheap than another, beare with more patience than another, liue with more comfort, dye with more confidence than another: while the heart is whole, all is well. Therefore if without thou finde no money in purſe, no friend in Towne, no eaſe in body, no comfort in life; yet findeſt faith, patience, aſſurance of Gods loue within: reioyce in thy eſtate, bleſſe God for it; the eſtate is as the man is, the man is as the minde is, and as is the ſpirit; a comfortable ſpirit makes a comfortable eſtate.

Queſt. But how ſhall I diſcerne betweene naturall and ſpirituall comfort?

Anſw. Spirituall cheerefulneſſe comes, firſt, from faith in Chriſt. Secondly, from loue to God and Saints. Thirdly, begets boldneſſe in prayer, as Saint *Iohn* ſpeakes.

Beſides, naturall chearefulneſſe may be ouertopt by euils: Firſt, Naturall, for our weakneſſe makes vs more ſenſible of ſorrowes than comforts. Secondly, Carnall, for all ſinne is as poiſon to the ſpirit. Thirdly, Diabolicall, not ſo ſpirituall comforts.

Moreouer, a naturall ſpirit beares ſome things only, as *C. Marius* the cutting of his fleſh, but not all, as diſgraces, &c. witneſſe *Cato*, *Saul*, &c. Secondly, a naturall ſpirit, though it bite in paſſion, yet is deſtitute of poſitiue ioy, peace, confidence, &c.

THE MISERIE OF A WOVNDED SPIRIT.

PROV. 18. 14.

A wounded ſpirit who can beare?

Thus farre of a good Spirit: now to the bad.

A Wounded ſpirit is a burden intolerable; before I proue the point, I muſt ſhew you that mans ſpirit is ſubiect to woũds of two ſorts: Firſt, of a friend. Secondly, of a foe. When God wounds as a friend (as often he doth afflict the ſpirit, as well as the body in loue) he makes that wound tolerable, partly by qualifying, and mitigating the blow (for in wrath hee remembers mercy) and whereas theſe inward wounds admit *Deſt.* 2. 1 2

mit degrees (as pricking, breaking, opening the heart) he proceeds not to extremities with his children, partly by supporting with secret hopes and comforts, for his childrens peace is neuer quite taken away, faith neuer quite failes them: but when he smites as a foe, the wound proues vnsufferable to a creature, and such as would soone swallow a man, did not the Lord sustaine nature to beare it, he could not else stand vnder it. Indeed when God proceeds to wounding, the spirit would vtterly faile, did not either mercie or iustice in God vphold it in being.

Now that a wounded spirit is a burden intolerable, we will proue from testimony and Reason. Testimony: First Diuine, here in the text, and else-where, *All the dayes of the afflicted are euill:* which if it be true of other, much more of this affliction that falls vpon the soule, *Prou.* 15. 15. Secondly, other testimonies, namely, from those that haue had experience of it: as 1. men, and there, First, good men: How haue the stoutest yeelded vnder this burden? How hath it ground them to dust? Heare *Dauid*, *Psal.* 32. and *Psal.* 51. His bones were broken as it were: How made it *Iob* to wish death? *Iob* 6. to quarrell God; others to quake, *Psal.* 77. to howle, *Psal.* 102. nay some to attempt death, some (haply) to effect it.

Secondly, from bad men, how doth it terrifie them, so that they fly at a leafe; paine them, that they cast vp all their shame; and how doth it de-

Leuit. 26.

priue

priue them not only of outward comfort, but of life, and cauſes them to caſt themſelues into hell to auoid it? How haue they wiſhed thouſands of yeares in hell, ſo that then they might bee eaſed?

Secondly, Deuills; they witneſſe this truth againſt their wills: Firſt, when (their conſciences being terrified at the ſight of Chriſts God-head) they cry out, *Art thou come to torment vs before our time*; and quake as priſoners when they ſee the Iudge comming. Secondly, When God purſues them, very anguiſh and ſorrow makes them madde, and to loſe all vſe of their large vnderſtandings; when they would ſting Gods creatures to death, and doe him and them the greateſt deſpight, they endeuour the troubles and terrours of conſcience, as well knowing this to be the moſt cruſhing and preſſing euill.

Thirdly of Chriſt Ieſus, who though free from ſinne inherent, yet endured the ſorrowes of death, and was broken not in body only, but in ſpirit alſo, when he cried out (*My God, my God, why haſt thou forſaken mee?*) and trembled, and ſweat, and bled, and groned vnder this ſtroake, which was ſo intolerable to Chriſt Ieſus, as that the Angels of heauen came to comfort him, and the Godhead was requiſite to ſuppott him, who can ſtand vnder? In ſhort, wee haue heard of creatures that haue ſuffered the mangling of bodies, the ripping vp of bowels, racking of ioynts, burning of fleſh, boiling in oyle, and the like,

without crying out (*My God, my God, why hast thou forsaken me*) but neuer heard of a wounded spirit, but either it sunke vnder despaire, or made pitious moane to God, or man, or both.

Reason 1. First from the causes of this wound (as it is mingled with sinne) mans selfe and Satan ioyne, and these be sore enemies; Satan is a fiery Dragon, a stinging Serpent, a cunning despightfull Aduersarie, and yet he is the least: when a man is diuided against himselfe, and wit, knowledge, memory, strength, all the weapons of nature and the enlightning spirit, are turned against ones selfe, it must needs be tedious and bitter: but then as these wounds are fruits of Iustice, they are properly Gods stroakes; and so there is not *Dauid* and a *Goliah*, nor *Dauid* and a *Saul*, a King and a Flea opposed, but the Creator and creature.

Reas. 2. Secondly, from the effects, it disableth, or discourageth a man from the meanes of comfort; of all diseases, those be worst, which make one vncapable of Physicke, depriue one of Reason, or of strength to take helpe: such are these of the spirit; A man labouring vnder this burden, and inwardly bleeding, is afraid to pray, to communicate himselfe, he thinks that he tempts God in it, that his physicke is his poison, at least that it will be to no purpose.

Secondly, it multiplies feares, creates feares, euer doubts more is behinde that which is already felt.

Thirdly,

Thirdly, drawes matter of diſcouragement and feare from all things, as we finde in all ſtories; if God feed, it is but to fat him for the knife; if he preſerue, it is but for further iudgement; and ſo of the reſt.

Thirdly, from the ſubiect, the ſpirit is the life of all: as the light of the eye is the light of the hand, of the foot, and of all the parts of the bodie, ſo the ſpirit is the life of all; no life in wealth, friends, eſtate, &c. without this; this runnes thorow all; wound this, wound all, yea this is the pillar that beares vp all; as when the ſtomacke failes, legs, armes, and all parts faile; ſo when the ſpirit failes, all failes: and as in a houſe where is but one getter, if he ſinkes, all ſinke: ſo here, it is the ſpirit that purueyes and brings in all, if this pipe be ſtopped, no comfort ſtreams toward vs. 3

Firſt, this diſcouers the miſerable folly and wickednesſe of moſt men, who of all burdens feare and feele this leaſt. A wounded eſtate, a wounded name, a wounded body is ſomething with them; but a wounded ſpirit they know not what it meanes: hence this laſt is neuer feared, when the other worke trembling, nay hence conſcience receiues wounds on the inſide, that the outſide may be ſaued: men will ſteale to preuent pouertie; lye, to get out of debt; conſult with Wizards, to eſcape ſickneſſe; they will giue their ſoules a thouſand gaſhes to ſaue the skinne. Oh intolerable folly, this is to pricke *Vſe* 1.

the

the hand for the ſauing of the gloue, nay to hazard ones head, for the ſauing of a hat, of a feather: of all enemies God is the foreſt; of all wounds his the deepeſt; of all parts, the conſcience and ſpirit the tendereſt: ſo long as there is peace within, peace with the conſcience, peace in our affections, peace with God, with Angels, with creatures, with the Word, ſo long a mans burden (be it what it will be) is tolerable; but when God fights againſt vs, and there is a pitcht field within vs, that our owne eyes, and mouthes, and hands, and wits, and ſpirits be againſt vs; Oh then who can beare it? a wounded name, a wounded eſtate, a wounded legge, a wounded arme may be borne; but when God breakes the bones within, when our owne thoughts and dreames amaze vs, and wee be a terrour to our ſelues, and our conſciences be wounded, what is then left to comfort vs? whileſt a man hath ſome friend, there is ſome comfort; whileſt ſome meanes of comfort (ſome parts and places whole) there is ſome refreſhing, but when no one part is well, no one place can eaſe him, no one minute is free, no one friend ſtands for him, no one creature is comfortable to him: who will not pitie ſuch a ones eſtate? This the ſtate of the wounded ſpirit; this wound as it is piercing, ſo ſpreading, it goes thorow all the man, head, heart, ſide, backe, all parts ake and ſweat whileſt the ſpirit is racked; the eye ſees no comfort, the tongue taſtes no comfort,

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the eare receiues no comfort; all is bitter, bitter to the whole man, and the ſtouteſt man in few dayes is but a liuing carcaſſe or skelleton; as there is no eaſe within, ſo no comfort without, no place (nor bed, nor boord, nor houſe, nor Church) no creature (nor meat, nor drinke, nor friend, nor wife, nor childe) will afford any comfort. All aboue vs, all below vs, all about vs, all vpon vs, all within vs, makes then for terror and miſery, nothing at all for eaſe and comfort. Oh conſider this, you that make nothing, or but a ieſt of Conſcience, and care not what yee ſay, what yee doe, how many Sabbaths you breake, how many lyes you tell, how many oathes you ſweare, how many men you couſin, how many ſinnes you ſwallow, ſo you may preuent outward miſeries; know, there is a wound of Conſcience beyond all wounds, a miſery of ſpirit beyond all miſeries, a breach of the ſoule beyond all breaches, and either wound your ſelues with ſhame and ſorrow for theſe wounds, which you haue giuen your ſoules, and condemne your ſelues for fearing debt, or ſhame, or any trouble more than conſcience, or elſe know that the ſleepieſt conſcience ſhall be once awakened, the hardeſt heart once broken, and brawnieſt ſpirit once ſoftned; and then you ſhall finde a weight beyond the weight of mountaines lying vpon you, and wiſh that you had beene rather famiſhed, or ſterued, or burnt, or ſtrangled long before, than euer you ſhould liue to know

what a wounded ſpirit meanes; beleeue it, beleeue it, howſoeuer you finde for the preſent an euill conſcience no burden, yet before you and it part, you ſhall finde *Salomons* words true; *A wounded ſpirit who can beare?*

Vſe 2. Secondly, if conſcience be wounded, make forth to haue it healed; we ſeek skill in ſore eyes, and mouthes, and the like, let vs labour for skill alſo to heale conſcience.

1 To this end, Firſt, know the time of cure, *viz.* preſently: greene wounds are ſooneſt cured; as therefore the Toad poiſoned runnes to her medicine, and each creature to his; ſo let him that hath his conſcience wounded, get a healing potion preſently.

2 Secondly, know the medicines and meanes of cure. *Satan* is a Mountebancke, as appeares by his Apothecaries: ſome preſcribe poyſons, as if *Similia ſimilibus*, as Papiſts heale a conſcience with treaſons: ſome preſcribe toyes, as outward things, drinkes, muſicke, and the like; ſome thinke to out-wraſtle conſcience, as they doe ſickneſſe, but this diſeaſe will not be oppoſed, neither will any medicines cure it, but onely Gods, and they in briefe are theſe, Faith, Repentance, and (in ſome caſes) Satisfaction; for this know, as when an officer is wounded, two things muſt be done; firſt, Authoritie and the State muſt be pacified; ſecondly, the wound cured: euen ſo here, Conſcience is an officer, firſt cure that; ſecondly, God and man too (ſometimes) are

ὦ παῖ τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύε, &c. *Ignat. ad Polyc. &c.*

are treſpaſſed, they muſt be ſatisfied. Now the way to ſatisfie the offended, is, firſt, ſubmiſſion, ſecondly, either ſubſtitution or reſtitution.

In ſinnes immediately againſt God, we muſt firſt get a Suretie, Chriſt Ieſus, ſet him betweene God and vs: and there muſt come in faith, *Ioh.* 8. till wee beleeue, wee bee in our ſinnes: ſecondly, we muſt ſubmit, firſt confeſſe our ſinnes, take ſhame to our ſelues, reſtore Gods glory; ſecondly, reſigne our ſelues, and humble our ſelues vnder his hand, *Iames* 4. lay our neckes on the blocke, and here comes in Repentance and Reſtitution. 1 Iohn 8. Iames 4.

Secondly, in ſinnes that immediately concerne man, the ſame path muſt be trod, firſt ſubmiſſion in diuers caſes (goe to thy brother if he haue ought againſt thee) and ſecondly Reſtitution, as in *Numb.* 5. If thou haſt runne away with his good name, reſtore; if with his goods, bring them backe againe: and here note, that the nearer the tye is, the worſe the treſpaſſe; therefore the childe that robs his father, is a greater theefe *(ceteris paribus)* than he that robs by the high-way: ſo the wife (howſoeuer nature giues an intereſt in goods for proper vſe, and contract more according to particulars agreed vpon, and ſomething may be preſumed vpon where is no exception) yet for wiues to giue where is no need, againſt husbands minde, beyond his eſtate, and ſo forth, is vtterly vnlawfull. 2 Numb. 5.

Thirdly, conſider the method & order of cure, 3

ſtill we muſt to God, he is offended, he only can worke peace, therefore we muſt looke to Chriſt the Braſen Serpent, and weepe ouer him; but yet if man be treſpaſſed, wee muſt firſt to him: God would haue his worke tarry, till there be a purpoſe (at leaſt) of being reconciled to man: therefore be firſt reconciled; ſecondly, deſire his prayers, as *Iobs* friends did his. Thirdly, apply to conſcience, as hath beene ſaid, firſt plucking forth the ſting of ſinne, then waſhing in Chriſts bloud; and for the future, keepe the heart aboue all keepings, as yee doe the eye in the middeſt of chaffe and duſt; for as the eye is ſubiect to infinite diſtempers, ſo is the conſcience and ſpirit.

Iob laſt.

1 Firſt, there is a diſquieting of the ſpirit, which vſually proceeds from vnwatchfulneſſe, and that in three caſes; Firſt, when a man guards not the heart againſt euery ſinne, for ſinne hath a diſquieting nature, and is fretting like poiſon. Secondly, when hee neglects meanes of comfort (as the ſtomacke is troubled with ouer-faſting) or elſe, thirdly, vſes them ſleightly and formally: ſo the ſpirit waxeth firſt dull, ſecondly ſad, thirdly ſorrowfull, as the Apoſtle implies in his Epiſtles; therefore watchfulneſſe muſt be vſed in things ſinfull, lawfull, and indifferent.

2 Secondly, there is a perplexing of the ſpirit, and that ariſeth from ignorance, and that in three caſes: Firſt, when a man hath no knowledge in the Word, darkneſſe makes one feare-

full,

full, and cauſes errour. Secondly, when his conſcience ſeemes to be greater than his knowledge, as in ſcrupuloſities. Thirdly, when hee cannot put a difference betweene himſelfe and Satan in his temptations and abhorred ſuggeſtions; hence come horrours, perplexities, theſe muſt be preuented, Firſt, by ſticking only to the Word which ſets our bounds; Secondly, by getting knowledge in the Word, and a diſcerning ſpirit. Of this ſee notes on *Iames* 4. Philip. 1.

Thirdly, there is wounding of the Spirit, that is vſually done by ſinnes againſt light and knowledge: there is a threefold light belonging to Gods children: Firſt, one of nature which is implanted, ſinnes againſt this ſting, as vnnaturall luſts, murders, &the like. Secondly, one of Scripture, and acquired (rather reuealed) light, ſinnes againſt this wound ſo much the more, by how much the more cleare the euidence is; the moſt euident truths are the firſt principles (which proue, but need no proofe) thus, firſt, it is a ſtinging ſinne to deny the Scripture; ſecondly, to reuege expreſſe truths therein contained, or to diſobey things daily vrged: thirdly, of grace or infuſed light. Thus when a man ſinnes againſt knowledge, purpoſe, vow, grace receiued; this is fearfull, and makes many thinke, that their ſinnes are vnpardonable and againſt the Holy Ghoſt. 3

Fourthly, there is deading and ſearing of the ſpirit: as the body is ſubiect to two kinds of diſ- 4

eases and maimes, some that affect and afflict sense; some that depriue of sense, as violent blowes, palsies, &c. so is the spirit also. Now this is the most fearfull case of all, and comes to passe three wayes: First, when men commit some horrible sinne which strikes out the eye, or layes one for dead, like a blow on the head. Secondly, when they shunne all meanes of awakening conscience, runne from the Word, from Saints that admonish, from thoughts of death, &c. Thirdly, when they force conscience, and vse all meanes to stop its mouth, and to crush it for euer: this is as searing after cutting, when a man neuer meanes to haue the part againe, but to take away all sense; feare these diseases aboue all.

Vse 3. Thirdly, this may be for comfort to those whose consciences are not wounded.

Quest. What is the difference betweene a spirit healed, and a spirit deaded or deluded?

Ans. 1. Looke to the meanes and medicines healing, whether our peace arise from faith, repentance, the word. 2. A healed conscience is pure and cleare throughout, the other spirits make no conscience at all, or onely of some things. 3. A healed conscience makes interrogatories to God, first if doubts arise, it saith as *Rebecca, Why am I thus?* and prayes to God; the rest are stiffe, and shun all questions. 4. A healed spirit pities others; in this case the dead heart cannot abide the name of conscience, but saith

1. Pet. 3. 21.

Gen. 26.

(as

(as *Pilate*, what is truth? ſo) what is conſcience? the deluded ſpirit is fierce towards all but thoſe that be of his minde, as all Heretickes and Schiſmatikes proue. Now if our pulſe beat right, and we haue the comfort of a ſanctified conſcience, keepe it, by two meanes: Firſt, by ſelfe deniall, a man muſt deny himſelfe in his meanes (riches, friends, &c.) Secondly, in his hopes and owne worth; firſt, be nothing in himſelfe; ſecondly, expect all from Chriſt; thirdly, in his ſenſe and feeling, he muſt winke and put himſelfe into Gods hands, that is, liue by faith, as *Luther* did, reſt on the naked Word without any pawne, as *Abraham* did.

Pitie the wounded ſpirit; if we heare that a man hath broken his leg or arme, we pitie him, how much more ſhould we bleed with the broken heart and bleeding ſpirit; and furniſh our ſelues, firſt with wiſdome, that ſo we may be able: ſecondly, with loue, that ſo we may bee willing to ſuccour ſuch, *Rom.* 15. but more of this elſewhere: therefore here an end. *Vſe* 4.

See notes on *Pſalm* 43.

FINIS.

DAVIDS COMFORT AT ZIKLAG.

A PLAINE SERMON made in time of dearth and scarcitie of Corne and WORKE.

Bl. Cat. 12525
Theo. Chr.
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By *Robert Harris.*

LONDON,
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COMFORT

ATZIKIAG

A

PLAIN SERMON

DAVIDS COMFORT AT ZIKLAG.

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1. Sam. 30. 6.

And Dauid *was greatly diſtreſſed, for the people ſpake of ſtoning him, becauſe the ſoule of all the people was grieued, euery man for his ſonnes, and for his daughters: but* Dauid *encouraged himſelfe in the Lord his God.*

THeſe words briefly report *Dauids* diſtreſſe at Ziklag: which diſtreſſe is firſt in groſſe ſaid to be great; and then more particularly, enlarged from the cauſes and effects thereof. The cauſe (ouer and aboue his priuate loſſe) is the mutinie of his owne people,

who are 1. imbittered vpon the losse of their children, taken by the Amalekites (against whom their zeale should haue been greater;) and thereupon in the next place would haue stoned *Dauid*, as the authour of so much mischiefe. *Dauid* then was in danger of his head: hee was like enough to dye by the hand of his friends, as a malefactor without tryall; and this distresses him. Now for the effects: *Dauid* first comforts and stayes himselfe on God; who was able to helpe all, being the Lord; & ready, being his God. Secondly, hauing comforted himselfe in God, hee consults with God: where 1. the meanes on his part is mentioned, Gods own meanes: 2. the answer on Gods part, a direct answer; both for the meanes to be vsed, and successe to be expected: he should follow and he should certainly speed. Wee will not forestall another by any exact enquiry into the words, but acquaint you with some generall meditations, that haue beene to one, and may be to you, somewhat vsefull.

Doct. 1. First, this is in sight: That the Lord doth sometimes suffer his deerest seruants to be greatly distressed: Men greatly beloued, as *Dauid* was, are many times greatly straightned, as *Dauid* was. To proue this, were to waste time. First, see When they are chiefly thus distressed; secondly, Why: and as for kinds of distresses, we shall touch them in application, and so saue time. It shall suffice (for the present) to say, that Gods children drink of all waters, and haue experience of all afflicti-

ons,

ons, and that chiefly in these times. First, when they haue left Gods counsels, and followed their owne deuices. Gods children are neuer worse hampered, than in nets of their owne weauing: when they will be witty eyther against God, or without God, then they spinne a wofull threed, a Spiders webbe. For carnall reason is a very bad counsailor, and puts a man vpon euill meanes; and none can draw a good conclusion from ill premisses, but only God. Therfore when Christians haue left Gods wisedome and his wayes, and betaken themselues to their owne wit and wayes, they haue plunged themselues wonderfully. A man is secure and confident in his owne courses, like a childe that leaues his fathers counsaile, and followes his owne; and the fresh-water souldier, that will be a Pilot before hee is fit for a Mariner, and thereupon runnes his ship vpon the sands. Thus *Ionah* was greatly distressed when hee would be wiser than God: thus *Abraham* greatly distressed, *Gen.* 20. when he would liue by his wits: thus *Dauid*, he had so contriued it, that neyther *Saul*, nor *Achitophell*, nor any of them all should touch him, and yet now hee is in all their dangers, vnlesse God helpe him out. And neuer doe Gods children please themselues greatly in their owne contriuements, but thus they speed: where they expect great safety, they are greatly endangered; where much comfort, greatly distressed.

2 Secondly, when they haue receiued great blessings and comforts from God, then comes pride and securitie, and that's a forerunner of a fall. Great mercies worke great thoughts and spirits in vs; and great thoughts make way for great afflictions. We will not instance in *Nebuchadnezzar*. *Dauid* prospered greatly, God had set him on high, made his mountaine strong, his heart grew secure, then came trouble. *Hezekiah* was greatly distressed, and when was it? after great deliuerances and blessings: *Vzziah* and *Asa* the like. Mans heart cannot beare a great measure of comfort, no more than his head can a great measure of wine: therefore eyther God mingles their wine when they take it, or presently after; or else they be giddy, and must be distressed. Hence S. *Paul* after great consolations had great temptations and afflictions; and the blessed Virgin *Mary* in S. *Luke* is told of a sword when of a sonne, that must through her heart as well as Christ through her loynes.

2. *Cor.* 12.

Luc. 2. 35.

3 Thirdly, when they be to receiue some great comfort from God, when God hath some great employment, or preferment, or deliuerance, or consolation in store for his children, hee makes way thereto by some great affliction of bodie, minde, state, friends &c. as men lay the foundation very deepe when they meane to raise the building very high. Thus *Ioseph* was greatly distressed, but when? when he must be a Prince shortly after:

after: thus *Dauid* greatly impouerished, when? when shortly after he must come to the Crowne. Generally, as in darke nights it is darkest towards day-breake: so tis with the Saints of God; the sharpest fit is euer at the birth, when they bee deliuered of their sorrow. So God makes his comforts more tastefull and lesse dangerfull to them; and therefore first mars them, then makes them; vndoes them, crushes them, and then rayses them vp.

These be speciall times: the generall should haue beene first noted, *viz.* When Gods children haue gotten some stocke and strength; for the Lord is wise, and will not vse an Iron Instrument to thresh out Cummin; hee will not lay weight vpon greene Timber, but first season it, and then employ it after. Thus while *Peter* was young hee walked at large, but after was distressed. Thus for the When. *Esay.* 28. *Iob.* 21.

Now Why doth God bring such distresses on his? you may partly ghesse by the When. He respects himselfe, his Church, his particular children in it.

First, God gaines glory many waies by this. First, his power is seene in their distresses, his loue, goodnesse, truth, &c. Then the Saints can say with *Iob*, Now mine eyes haue seene thee. *Reason* 1. *Iob.* 42. 5.

2 Secondly, then not only present power and mercie is seene, but former: Wee see what power was vsed in preuenting miserie, what

mercie in giuing comfort.

And thirdly, then God ſhall haue their cuſtome and companie. Children that care not for Parents in proſperitie, will to them in miſerie; theyle come early; come euery whit of them. *Dauid* could comfort himſelfe in his wiues, in his children before, but now all are met in God; no wife but God, no child nor friend but God: now hee goes all one way, and now his confeſſions and prayers bee ſuch as will ſet out God indeed; prayes more and more ſpiritually than euer, &c.

Reaſ. 2. Secondly, God aymes at the Churches good in this. 1. whileſt ſhee is a ſpectator, ſhe layes about her in the getting and exerciſing of grace: others deepe ſorrowes makes all ſee how needfull it is to get much faith, patience, Scriptures in a readineſſe. 2. theſe ſtirre vp to prayers, mercies, &c. as when *Peter* is in Priſon, one beheaded, another impriſoned, they thought twas time to pray; therefore *Acts* 12. they ſet about it earneſtly: So for mercie, when they ſaw the Church diſtreſſed, famine comming towards her, they ſaue and lay vp, as *Ioſeph* for Egypt. 2. when themſelues be afflicted, they helpe themſelues by the afflictions of others. Such went before mee in this affliction, and God loued them, why not mee? Such cryed and ſped well, why not I? *Pſal.* 34. They follow the cloud, and doe not miſcarry. *Heb.* 12.

Thirdly

Thirdly, God aymes at the parties good in great diſtreſſes: hereby they are tried, humbled, haue experience of their frailties and graces. A Chriſtian knowes little of himſelfe till much diſtreſſed, neither what his weakeneſſe, nor what his ſtrength in Chriſt is: hee neither ſees how poore himſelfe is, nor how great his God is. 2. hereby they are brought to receiue often ſentence of miſerie, death, hell in themſelues; and tis good to taſte theſe things before we feele them; twill empty a man of himſelfe, and make him truſt in the liuing God; twill learne him thoſe three Leſſons of Chriſtianitie, that S. *Paul* hath clapt vp in one verſe, *Phil.* 3.3. 1. to worſhip God ſpiritually, to make Chriſt his ioy, to lay down all confidence in the fleſh: and 3ly. hereby they are made helpefull to others. There is little to bee expected from man till deepely plunged. 1. Hee cannot pity others till experience hath taught him. 2. he will not be ſeruiceable till afflictions haue humbled and broken him. 3. hee knowes not how to comfort others till himſelfe hath beene wounded and healed. But when hee hath learned by experience, he can make his own plaiſter ſerue another man, and comfort him in the ſame affliction with the ſame conſolation. And thoſe bee the ſweeteſt and ſureſt comforts, when a man can ſay, my caſe was iuſt the ſame, & here is the ſcripture, the medicine that wrought the cure in me. 2 *Cor.* 1. *Reaſ.* 3.

Vse. First for the wicked: leaue them but these Scriptures to thinke vpon. If this bee done to the greene Tree, what shall bee done to the dry? If God beginne with the people that call vpon his Name, what shall the end of the enemies be? Are there not strong plagues for the workers of Iniquitie, *Iob* 31? shall not they be distressed?

2 The chiefe Vse is to Saints: Let not them question their sonneship because of afflictions. In this nonage the Heire differs little from a seruant: You can make no certaine Conclusion from outward things: doe not offer it, vnlesse you will wrong God, Christ, the Generation of the Iust, your owne soules, all at once.

Ob. But what shall bee said to extraordinary afflictions?

Ans. 1. If such, God hath determined the case in *Iob*, against those disputants: They are no good proofes of a bad person or condition.

Ans. 2. But ours be not extraordinary, nothing hath befallen vs, but what is humane.

Ob. No? when did you heare of such a dearth as is now vpon vs? *Ans.* When? why when an Asses head was worth foure pound, 2 *King.* 6. Therefore infer nothing against the truth of our Church from thence.

Ob. Oh but would the liuing God so afflict me if his Child?

An. So: how?

Ob. O I am crossed in a childe as no man was, so vngratefull, so vnnaturall. *Ans.*

Anſ. Yes, except *Dauid, Ely*, and yet thoſe beloued.

Ob. Oh but I haue ſuch a beaſt to my husband as no woman euer had.

Anſ. Yes, *Abigaell.*

Ob. Oh but my eſtate is broken all to pieces, I am nothing worth.

Anſ. So was *Dauid* at Ziklag: ſo *Naomie*: and yet beloued.

Ob. Oh but I haue ſold all, and now want bread.

Anſ. So the Widow of Sarepta, 2 *King.* 4. *Neh.* 5. *Lam.* 4. and yet beloued.

Ob. Oh but my bodie is ſmitten too.

Anſ. So *Dauids* & *Iobs*, & yet beloued of God.

Ob. Oh but my ſpirit is wounded, I am ſcorcht with the flames of hell, and feele it in my conſcience.

Anſ. So *Iob* and *Dauid.*

Ob. But I am diſabled from all ſeruice, I can neither pray, nor read, nor heare, nor liue, nor dye.

Anſ. So the Saints, *Pſal.* 102. the Church in *Eſay*; and yet beloued.

Ob. Oh but I am torne to pieces with helliſh blaſphemous Temptations.

Anſ. Chriſt had ſuch offered outwardly, yet beloued.

Ob. But I am haled with luſts, now impure luſts, now couetous luſts, reuengefull luſts, and they

make me weary of my life. So *Paul*, *Rom.*7.*Gal.*5. yet beloued. What then is to be resolued vpon? Surely, that neither things present, nor things to come, shal euer separate vs from the loue of God; for no afflictions forfeit our Title.

Ob. Oh but mine be sins, passions, temptations.

Ans. Let them bee what they will be; if they be afflictions to vs; if they tire vs, wound vs, make vs cry to God, as *Iehosaphat* did, when they pursue vs, they weaken not our Title. Oh but that the smart of them may do without the hatred of sin: they may weary men because painefull, not because sinfull. They may; but marke, 1. these two be not well opposed: often the painefulnes comes from the sinfulnesse; were they not sinful, wee could brooke them well enough for their pleasure and profit. 2. if opposed, paine in hypocrites only followes sins committed. Thou art distressed before hand, and in great feare lest thou shouldst commit it; as *Paul*, Who shall deliuer me from the bodie of death? 2. great sinnes are painefull onely, if nothing but paine bee heeded. Thou art troubled with the first motions, a whole bodie of sinne. 3. sinne is only painefull to the vnsanctified. Thou art troubled as much for want of faith, loue, humilitie, thankefulnesse, as for the ouerflowing of sinne. 4. paine makes one howle, but not to God, at least in the first place. But sinne driues a *Dauid* first to God, then to men; ends in prayer, & not in chafing despaire.

And

And is it thus with thee? either condemne *Dauid*, or say, a man may be crossed in wife, childe, house, goods, friends, kinsmen, all at once; nay hazzarded in his life, tempted in his soule, troubled in his conscience, plunged into a sea of miseries, and yet be deare to God; a blessed man, a glorious Christian. witnesse *Dauid*.

In the next place, they thinke and speake of stoning *Dauid*. See our nature; In crosses wee are apt to flye vpon men, rather than to fall down and humble our selues before God. Thus, were the Israelites crossed? they murmure at *Moses*, and they will stone him. Want they water? stone *Moses*. Want they meate? stone *Moses*. And thus the King of Israel at Samaria, *Ahab* for *Eliah*, *&c.* Nay wee see this disease too strong in Saints: *Sarah*, in the 16. of *Genesis*, *Asa &c.* *Doct.*

Reas. 1. The reason is cleere: first, wee stoope not to God, because wee are naturally emptie of Faith: wee cannot see him, wanting an eye thats spirituall: wee will not, because wee expect no helpe from him; and it is Faith that makes vs stoope, *Lam.* 3.

2 Wee chafe at man, because proude; and therefore fretfull and complayning: 2. guilefull, and therefore rather translate than confesse our faults; like children, that will rather quarrell with seruants for complayning, than themselues for offending.

Vse 1.

Vse 1. Feare this diſtemper in nature, and watch which way our hearts are working in the day of affliction. Vnleſſe the croſſe bee verie immediate, our hearts breake out towards men rather than God; and wee ſooner fret, chaſe, threaten, curſe, than confeſſe, pray, ſubmit: & this is a fearefull ſinne, beware of it. And now lets not ſpeake in the language of the wicked; Tis long of *Dauid*, therefore ſtone him: tis long of Corne-maſters who hold-in corne, that theres ſuch ſcarcitie, therefore downe with them: tis long of Incloſers, therefore downe with them: tis long of hard Land-lords, and therefore down with them; long of Merchants that tranſport: tis long of ſome mens pride, others waſtfulneſſe, others wantonneſſe; and ſo grow bitter againſt others: But ſay, tis long of mee and my fathers houſe; my ſinnes haue encreaſed wrath vpon Iſrael; I haue beene proude, wanton, waſtefull, abuſed plenty, murmured &c. I haue ſinned the ſinnes of others, in that I haue ſpoken of them with more delight than griefe, in that I haue not wept for them, ſtood in the gap; otherwiſe God would neuer beate anothers ſinnes on my backe. Thus lets doe, fret at our owne ſinnes, befoole our ſelues; and not onely ſo, but in ſtead of chaſing at men, caſt downe our ſelues before God, ſee the rod, and God appointing it: that done, goe to God as *Dauid* doth, goe by faith, goe in the workes of repentance, goe for counſaile; lye

at

at his foote, saying, Lord wee yeeld, wee yeeld: if thou wilt haue vs poore, wee will be poore; if thou wilt haue our goods, houses, habitations, here we are, and we resigne that which wee haue forfeited a thousand times: This the onely remedy theres left vs. We must not spend our time in inueighing against others, but in accusing our selues: wee must not imbitter our hearts, by dwelling vpon the instruments, but humble them by looking vp to God, and hush them by a free submission of our selues. Fretting doth but encrease our miserie, subiection and yeeldance only easeth vs; and therefore say as they, *Lamen.* 3. 22.---40.

2 Comfort, if stormes doe not breed thistles and nettles in our ground: Comfort, if crosses do not draw passions, oathes, curses, repinings, raylings, but prayers, confessions &c. from vs. O tis well when being let bloud, our veynes send out that which is pure, not now that which is blacke, poysoned: This argues a good constitution, yea the finger of God; for crosses of themselues are not so much as purgatiue, much lesse alteratiue: Tis grace that changes our complexion, and tis as good a signe when crosses take well, as when the Word doth. If then wee finde that our crosses send vs homeward, set vs against our sinnes, make vs cry out, because wee can forgiue no more, beare no more, because wee bee so full of wrath, passion &c. lets blesse God for this

cure: for nature chafes, moralitie bites it in; only ſanctitie makes ſinne odious, ſtirres vp deſires of grace, puls downe fleſh, ſets vp God in Chriſt; in ſhort, improues the croſſe.

Doct. Followeth, *Their ſoules are bitter for their children:* ſo the childes miſerie is the parents bitterneſſe: Tis gall and wormwood to a parent to ſee his ſonnes and daughters deliuered to miſerie.

Reaſ. If there be grace in the parent, then the parent ſees his owne ſinne in the childes ſmart: It grieues a good man to ſee a beaſt, a ſtranger bleed for him, much more his childe.

2 If but nature, yet nature is ſtrong in working, that hath ſo mingled fathers and children, that in one both are ſmitten; both bleed and ſmart, both liue and dye together.

Vſe 1. For vngratefull children: Think of this, your ſorrowes are your parents ſorrowes, your ſhame theirs, your paine theirs, your loſſe theirs; and if you loue not your ſelues, loue your parents: kill not them by your wickedneſſe, fill not their ſoules with gall who haue fed you with milke.

Vſe 2. Againſt thoſe that robbe and ſpoile, oppreſſe, defraud and beggar yongue and old, the mother and the childe vpon her: Oh tis a fearefull ſin to ruine houſes and townes, to lay whole families on heapes, to ſet father, mother, ſonne, daughter all on weeping; the crye of ſo manie will ſurely to heauen, the ſmart of ſo many will deeply

deeply imbitter; when children ſhall crye to parents for bread and they haue it not, when they ſhall call for portions and they haue none, for coates and they haue none, food and money and they haue none, when they ſhall looke one way on the miſeries of their children, another way on the vniuſtice, vnmercifulneſſe, oppreſſion of Land-lords, of Creditors, and ſee themſelues and theirs for euer betrayed to miſery through the default of others; Oh this fills the heart with many a bitter thought, the mouth with many a bitter curſe; the father curſes, the mother curſes, the ſonne curſes, the daughter curſes; they lye at God, and giue him no reſt till hee reuenge them vpon ſuch hurtfull perſons: and that God that would not haue a bird killed from her yongue, will heare theſe curſes, and make the earth, and ſtones, and walls of mens houſes, and lands to feele them: Oh then doe not robbe, kill, cruſh mens ſonnes and daughters, this will worke bitterneſſe in others, to vs, to ours.

Vſe 3. For inſtruction to vs all: Is it ſo bitter to ſee our children in miſery, captiuity? then meete the Lord before ſentence goes forth, leſt our ſoules be made bitter for our ſons and daughters: ſhould the Lord ſend the ſword amongſt vs to our Ziklags, and wee ſhould ſee our daughters rauiſhed, our ſonnes butchered before our eyes, would not this bee bitter? Should wee ſee ones legge off, a ſeconds arme, a thirds head, a fourth

crying to vs, hanging on vs, would not this bee bitter? ſhould wee ſee the Amalekites in our land, our children carried away for ſlaues, would not this be bitter? ſhould our children fall in the ſtreets for bread, dye for thirſt, they ready to eat vp vs, we ready to chop them to the pot, would not this bee bitter? Oh how could our eyes behold theſe things, how could our ſoules digeſt ſo great bitterneſſe? Oh lets now preuent this, that we may neuer ſee or feele it: Tell mee not, theres no danger: the Word of God is againſt vs; moſt of thoſe ſinnes which haue brought Captiuitie, Sword, Famine vpon others, are amongſt vs: wee ſee the Lord hath begunne already, and our brethren haue begun to vs in this bitter cup. O the bitter lamentations in Germanie; fathers, mothers weeping for their ſonnes that bee not: Oh England, looke to it that wee drinke not vp the dregges; Oh that thou wouldſt faſt and mourne in publicke; Oh that you would each in priuate. Here each man wept bitterly for his ſonnes and daughters, but it was too late, they were gone: Nay, twas not too late; though gone, teares will waft them home againe: thoſe teares that will recouer children, will continue children; therefore each man for himſelfe, for his ſonnes, weepe apart, pray, faſt, mourne, wiues apart, husbands apart, children apart; ſtand before the Lord as *Iehoſhaphat* did with your little ones, and ſay, Oh Lord ſpare

our

our Ziklags, our houſes, our ſons, our daughters, ſpare them from the ſword, from famine, from peſtilence, from miſery: and who knowes but that the Lord may yet haue mercie?

He comforted himſelfe (or, ſtrengthened, all is one) for the ioy of the Lord is ſtrong.

Doct. The world is neuer ſo empty of comforts but that comfort may be found in God: though there be ſomewhat a dearth of comfort in the earth, yet Gods houſe is euer filled; in heauen comfort is to bee had when none in earth, in God when none in creatures. *Daniel*, *Danid*, *Paul*; thouſands would witneſſe this if needefull.

The inſtance is plaine: when *Danid* could not comfort himſelfe in his wiues, nor his children, nor his goods, nor in any thing vnder the Sunne, he could in ſomething aboue the Sunne, &c. And the Reaſon is at hand.

Reaſon. 1. God is the God of all conſolation, the Spring of comfort; if any water tis in the Sea, if any light tis in the Sunne, if any comfort tis in God, there it reſts, there tis when no where elſe.

2. God is Al-ſufficient; there the heart finds euery want ſupplyed, euery good thing lodged: if the diſcouragement grow from wants, want of power, want of wiſedome, of comfort, of helpe, there the heart receiues anſwer; in God

there is enough; there tis to bee had, and that freely. As God is Al-sufficient to furnish vs with all necessaries, so infinite in power, wisedome, goodnesse, to helpe vs against all euils, feared or felt. If our discouragement grow from euils feared, looke vp to him and he can preuent all, as you see in *Dauid* and *Esters* story, and *Paul*: *Dauid* was neere to killing when *Saul* was now readie to chop vpon him; the Church in *Ester* was at a low ebbe, when the lot was cast; *Paul*, when forty had vowed his death; *Peter*, when the next day he must dye, and but one night, houre, step betweene death and him, yet rescued.

2. If afflictions haue ouertaken vs and discouraged vs, looke vp againe, and see how easily the Lord can take them off: this weeke *Dauid* hath neither wife, nor childe, nor corne, nor cattell, and by the next he hath his owne, and a great deale more: this yeare you see hee is worse than nought for wealth, the next a King; yea *Peter* can tell you, that imprisonment may be for a night, deliuerance ere morning; *Dauids* heauinesse may be your guest this night, ioy to morrow, *Psal.*30.

3. If afflictions bee long and strong, and thence discouragement, looke vp againe and
Hos.6. you shall finde, that after two dayes God will reuiue you, and you shall liue in his sight. Hee can heale old wounds in a short space; as in the
Ioh.5.5. captiuity, in the man in the Gospell; and deepe wounds

wounds with a little tent. When *Dauid* is broken all to pieces, his eſtate to pieces, his houſhold, his army, his heart (they had wept till wearie of weeping) Loe in two or three dayes he can make vp all againe.

4 If afflictions bee moſt bitter, and ſtinging, and laſting to our end, and therefore diſcouragement; looke vp, and ſee, and God can ouer-top all theſe ſorrowes with comfort, and ſweeten the bittereſt cup: why hee hath more conſolations than there bee afflictions: as one abounds ſo the other. Hee hath ſtronger conſolations than afflictions, hee can make a *Dauid* for the preſent ſay *Pſal.*94.19. and for the time paſt, Tis good I haue beene afflicted; and for the future, Thou wilt bee my guide to the death, and ſo receiue mee to glorie: yea hee can make a *Peter* ſleepe in irons, a *Paul* ſing in dungeons, a Martyr reioyce in ſufferings, *Heb.*10. Why then if in God may euer bee found that which will anſwer our wants, ſupply all our griefes, theres comfort ſtill to be had.

*Pſal.*119.& 73.

Acts 12.& 16.

Vſe. Now then (Brethren) is not this God worth the hauing? You cannot alwaies haue comfort in wealth, comfort in health, comfort in neighbors, in children, in wiues; theſe be not alwaies: theſe, while they be, doe ſometime miniſter matter of griefe; yea, ſometime their life & preſence doth diſcourage: but in IEHOVA is conſtant peace, conſtant comfort, and ioy to bee found;

Eſay 26.

found; He is constantly good, great, true, &c. Oh get him; how euer you doe, get him, and you haue all; come what will come, he changes not, his comforts are sure; neuer cease seeking, begging, hearing, conferring, till his Image bee set vpon you, and your hearts assured of his loue. You haue seene the comforts of the world, you see how all cisternes faile you, goe to the fountaine; in the word of God, in the house of God, in the fauour of God, you shall haue comfort, in his light you shall see light, when others nothing but darkenesse round about. Oh then, thou that sittest in darkenesse, in the darkenesse of temptation, in the darkenesse of sinne, in the darkenesse of affliction, darkenesse of pouertie, debt; thou that seest no light, none within thee, none without thee, none in thy soule, none in thy minde, none in thine estate, friends, &c. arise, put on beautie, come into the light, stand vp from the dead, (dead comforts, dead companions, dead workes) and the LORD shall giue thee life.

2 For Saints: why doe not they chide themselues, as *Dauid* did, and call vpon themselues for comfort? Surely, Ioy is comely; and it is their part to reioyce in God.

Ob. Oh but how can wee in sad times, in the middest of sorrow?

Ans. How did the Apostles? they reioyced in the stocks.

Ob

Ob. True in case of persecution: but how should we in affliction?

Ans. How doth *Dauid?* he had lost wife, child, all, yet hee comforts himselfe; in what? when all was gone? in God, in him was all; & so long as God stood to him, all staide with him.

Ob. But what if sinne haue haled afflictions on vs?

Ans. *Dauid* was not cleere, yet in God is comfort then; comfort, because hee is gracious and ready to pardon.

Ob. Yea, but what if the miserie be common, not particular and personall?

Ans. Such was *Dauids*, yet hee comforts himselfe. Why God can heale a Towne as soone as a man; a Shire as soone as a Towne; a Kingdome as soone as a Shire.

Ob. Yea, but what if ones case be desperate?

Ans. So was *Dauids* to mens iudgements: houses burnt, goods gone, the enemie was gotten into possession; and yet *Dauid* comforts himselfe in God. And in truth, ther's no mans case, estate, soule, desperate to God: if wee were nothing, hee could make vs something; if worse than nothing, he could repaire vs.

Ob. Yea, but what if nothing left?

Ans. Yet if God left, all is well, all is in him; all power, all wisedome, all wealth, comfort, &c.

Ob. But the times are exceeding hard.

Ans. But God is as kinde, as rich as euer; hea-

uen as full, grace and comfort as cheape.

Ob. But when pouertie pinches, neede presses: what comfort then?

Anſ. Yes, the conſolations of God are ſtrong: thoſe croſſes that ſeeme to ſwallow you, ſhall be very ſufferable, if you flye to him. Oh then flye to him by faith, ſay as *Hab. vlt. Though the Figge-tree, &c. yet will I reioyce in the Lord.* Flye by Prayer; and one faithfull Prayer will ſhake off theſe yokes as eaſily as *Sampſon* did his bonds. Flye to the Word, & ſome *Tychicus* will comfort your hearts, as S. *Paul* ſaith. Some one promiſe or other will ſettle you beyond expectation.

Hab. 3.

Ob. Oh but what if God himſelfe be a terror, not a comfort?

Anſ. The word ſpeaketh bloud not peace; yet reconcile thy ſelfe to God, caſt out ſinne, caſt thy ſelfe vpon his mercie: ſay, If any mercie or comfort in the world, tis in God; therefore to him Ile goe, there Ile lye at his gate, though hee kill me, Ile truſt in him.

Ob. But what if I haue done ſo, and yet finde no comfort?

Anſ. Waite, hearken, for the Lord will ſpeake peace to his, &c. He that truſted in him neuer was aſhamed. Heare then thou that lookeſt into thy barne, and ther's no comfort, corne is gone; into thy purſe, ther's no comfort, mony is gone; into thy cupboard, ther's no comfort, bread is gone; vnto thy children, ther's no comfort, thy owne

Pſal. 85. 8.

flesh

flesh and bone is gone; into thy heart, and ther's no comfort, hope and ioy is gone; vnto thy friends and land, and behold darkenesse and sorrow, *Esay* 5, the last verse. yet looke vpward to heauen, there comfort growes; to Christ, ther's comfort treasured; to God, and there the fountaine is as full as euer; conclude, God is mine, and therefore comfort is mine; hee is comfort without bread, without friends, without life.

Next, *Dauid* consults with God in time of distresse.

Doct. Wee must not spend time in whyning, fretting, musing; but wee must consult, and cast whats best to be done: The people doe the one, *Dauid* the other. So *Iacob*, *Gen.* 42. 1. So the Egyptians to *Pharaoh*: the Philistims in *Samuel*: And *Ephraims* folly is herein taxed, that hee would stand still at the birth, *Hos.* 13. 13. But I presse not this; onely for Vse thus much. *Exod.* 10. 7. 1 *Sam.* 6. 2.

Vse. We are in *Dauids* straight (in a sense:) the people weep till they can weep no more, their soules be bitter for sonnes and daughters, yea too many speake almost of stoning euery *Dauid*, whom they conceiue to bee an occasion of their misery: What must wee doe? surely *Dauid* is a good patterne; 1. he comforts himselfe in God, so must we, else our wits bee not our owne, nor graces, wee can neither speake to God nor man; discouragement robbes a man of all: 2. *Dauid*

goes to Gods ordinances, Gods word, Gods mouth, askes Gods aduice; ſo muſt wee, heare what God ſaith, what he calls for; and hee calls for more faſting, ſubmiſſion; calls vs from our feaſts, faſhions, laces, &c. 3. *Dauid* forthwith executes what God ſpeakes, ſo muſt wee; you haue beene told that this expence in feaſting, in building, in houſhold-ſtuffe, brauery for your ſelues and children, abuſe of plenty would beggar you; beleeue it now, confeſſe, amend it: and we tell you now, you muſt ſtoope that are poore, you muſt helpe that are rich; doe it, &c. But if wee ſhould now, it were too late. No, God can fetch Ziklag againe when tis gone, if ſought vnto: But what may bee done? You haue heard (Beloued) tis not in vain to ſeek to God: 2. ſeek to God with teares, faſtings, out with your ſins, downe with your hearts, yeeld, yeeld, and acknowledge abuſe of plentie: 3. vſe policie, and prouide as *Dauid* did; worke, the maine defect is from want of worke: tis in vaine to ſpeake of bringing downe markets vnleſſe there bee employment. Were barley at two ſhillings, if men haue not worke tis all one: therefore you poore bee willing to worke for bread, you rich ſtudy to finde worke; tis impoſſible to employ all: thus do, you that haue money doe not (out of feares) hoard it, produce, employ it, and bring not certaine miſchiefes vpon vncertaine feares: 2. you that haue wool, hemp, &c. now ſet it out, &c. 3. you that haue land,

land, loue tillage; men may diſcourſe, but without tillage ſuch a land as this cannot ſtand: loue houſe-keeping; tis better keepe men as ſeruants, rather than as rogues, as maſters: 4. you that haue meanes without land, helpe to ſowe the land that this year will lye vntilled and vnſowne, without helpe, and make ſome bargaine with poor men, &c. Why but there is not employment for halfe. Yet againe: Why but theres no mony, theres little. Yet there might be more, if pride in lace, plate, &c. might downe, if vnbeliefe did not beare the keyes of their coffers that haue manie houſes. Suppoſe there were leſſe mony, pay men in corne, bread, cloth, &c. But theres no worke: No, looke to your fields, were ditches ſcoured, mariſhes drained, lands ploughed in many fields, it would quite coſt: looke to your high wayes, all the poore in the Countrey bee ſcarce enow to gather and lay ſtones in them for ſome weekes, &c. But we haue not to pay them. I anſwer once for all, better keepe them working than begging and wandring: kept they muſt be, and if they catch a haunt of idling and roguing, theyle bee paſt all ſhame, all worke, all thrift, all grace, and we ſhall all rue it: Therfore if you know better means, vſe them, and ſet your wits on worke that ſomething may be done, &c.

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